The Neck of the QUAKERS BROKEN:

OR,

Cut in funder by the two-edged Sword of the Spirit which is put into my Mouth.

First, In a Letter to *Edward Bourne* a Quaker.

Secondly, In Answer to a Letter to *Samuel* [illegible] and *W. S.*

Thirdly, In a Letter to *Richard Farnsworth*, [illegible]

Fourthly, In an Answer to a printed Pamphlet of the said *Richard Farnsworth*, Entituled, *Truth* [illegible] Or, *The Anointed and Sealed of the Lord* [illegible]

Written by Lodowick Muggleton, *one of the* [illegible] *Prophets and Witnesses unto the High and Mighty* [illegible] *the Man Christ Jesus in Glory.*

AMSTERDAM:

Printed in the Year of our Lord God, [illegible]

And are to be had in *Great Trinity-lane*, over against [illegible] Lyon and the Lamb.

The Neck of the

QUAKERS

BROKEN:

OR

Cut in funder by the two-edged Sword of the Spirit which is put into my Mouth.

First, In a Letter to Edward Bourne a Quaker.

Secondly, In Answer to a Letter to Samuel Boston and Wife.

Thirdly, In a Letter to Richard Farnsworth Quaker.

Fourthly, In an Answer to a printed Pamphlet of the said Richard Farnsworth, Entituled, Truth Asserted, Or, The Ancient and Sealed of the Lord defended, &c.

Written by Lodowick Muggleton, one of the two last Prophets and Witnesses unto the High and Mighty God, the Man Christ Jesus to Glory.

Printed in the Year of our Lord God, 1653.

Lodowick Muggleton's LETTER TO *Edward Bourne.*

I Saw a Letter of yours which you ſent to *Dorothy Carter*, wherein I perceive ſhe did lend you a Book of ours, of the Two Witneſſes of the Spirit, which you have peruſed, not for your good, but for your eternal hurt; for you have diſcovered in that Paper what ſeed and nature you are of, which is the reprobate Angels ſeed and nature which is called in Scripture *a Serpent, the Devil*, of whoſe ſeed or childe you are one, which you have plainly expreſſed in your Letter, by ſpeaking evil of the things you do not know, in which Book or Books you were not worthy to look into: But many more beſides you of the Serpents brood have ſtumbled at this ſtone, even the Commiſſion of the Spirit to their eternal condemnation, which we the Witneſſes of the Spirit have denounced upon them, which no infinite Spirit or Light of Chriſt within them ſhall take it off from them, nor deliver them in the day of trouble.

I ſhall ſhew in ſome particular places in your Letter wherein you have ſinned againſt the Holy Ghoſt, a ſin that will never be forgiven in this world, nor in the world to come. And ſo I ſhall proceed to the ſentence of eternal death upon you.

Firſt, you ſay that you peruſed the Book till you was weary with looking into it, for it was one of the dirteſt and confuſedſt piece of work that ever you ſaw.

Alſo you do adviſe *Dorothy Carter* to conſider of it, and let the witneſs of her own conſcience anſwer whether it was good

A

forth from the Spirit of Truth, or from the spirit of error and deceit, or not.

Thus I would have you to know, though it be too late for your good, that it is neither the light in her, nor in you, nor no man under heaven at this day, that can, or ought to judge of the Doctrine or Declaration of a Prophet that hath a Commission from God, but ought rather to submit and yield obedience to their Doctrine; for there is no eternal life to be had but in the faith of it: For *whosoever receiveth a prophet in the name of a prophet, shall receive a prophets reward*: which reward is no less then the assurance of eternal life. So on the contrary, he that despiseth a prophets Doctrine, despiseth him that sent him, and shall receive from that Prophet the seal in his conscience of his eternal damnation.

The first thing that you take offence at, is that we say that the reprobate Angel had the womb of a woman to clothe himself with flesh also to bring forth Gods design: From which you do ask, whether that which is the Devils work can be Gods glorious design, seeing God hath manifested his Son to destroy the works of the Devil?

To which I answer, That the reprobate Angel clothing himself with flesh in the womb of a woman, it was Gods design that the reprobate Angel should do so for this very purpose, that there might be a generation of men and women of his seed brought forth here in this earth, in the state of morality, being born under the Law, it being written in their seed and nature, and by the not fulfilling of that law which is written in the serpents seed, it is made capable to suffer the pains of eternal death, which is the second death, and this was Gods design, that he might destroy the seed of the serpent with a second death.

And as for Gods destroying the works of the Devil, he doth destroy them two ways, that is, he that is God did lay down his spiritual and heavenly glory in the womb of *Mary* the Virgin, and so clothing himself with flesh and bone, so that he might be capable to suffer the pains of death: therefore it is said in Scripture, *that this Jesus which is called the Son of God*: but in other places of Scripture he is called the *Very God*, as the Epistle of John where he saith, *This is the very God and Eternal Life*. And

Isaiah

Isaiah where he saith, *To us a Childe is born, to us a Son is given*, attributing to that Childe Jesus the Title of *Everlasting Father, Mighty God*, and *Prince of Peace*. There might be more places of Scriptures named to prove this thing, as that saying, *that the fulness of the God-head dwelt bodily in him*: and that saying in the *Revelation, I am Alpha and Omega, the first and the last: he that was dead, but am alive, and behold I live for evermore*: And as the Angel by taking flesh upon him by entring into the womb of *Eve*, brought sin and death into the world unto the seed of *Adam*, so God by clothing himself with flesh in the womb of a Virgin, that he might be put to death in that flesh, and by his spirit quickning again in that flesh, he will destroy him that had the power of death, which is the devil, and the devils works.

He destroyed the works of the devil in the seed of *Adam*, by their having faith in the death of God, which faith purifies the heart, and is justified in the sight of God, and in their own conscience, and so the works of the devil are destroyed in the seed of Faith, which is the seed of *Adam*, by believing in the blood of God, they having their hearts sprinkled by faith in his [illegible] and this did God procure to his own seed, by clothing himself with flesh. So on the contrary, he by his design of clothing himself with flesh, hath procured the eternal destruction to that reprobate Angel and his seed, and you being one of the devils sons, I know by your words, for by your words you shall be condemned; for you have plainly shewed unto me by your Letter what seed you are of, and who your father is, even the same as was *Cains* father, you and he have all one father, for you were begotten of that wicked one, even that reprobate Angel which God designed him and his seed unto that endless misery, as is spoken of in that Book which you call a Confusion and a Lie: And not onely so, but you have called many heavenly Mysteries, the Bottomless pit of Confusion, as that God created the person of the serpent more glorious than the rest of the holy Angels.

Also you would have it proved by Scripture, that God made Angels spiritual persons; neither can it enter into your heart to believe that the serpent was made by the Wisdom and [illegible] Counsel of God, to bring forth his seed to oppose the Creator and

and yet you read in the Scripture, *that God would put enmity between the seed of the serpent, and the seed of the woman.* From what did this seed of the serpent come, but from that reprobate Angel which is always in opposition unto the seed of the woman, which is the seed of *Adam*, which is the seed of Faith, which is the seed of God?

The knowledge of these two Seeds is that which can truly explain the true meaning of the Scriptures, and open the gates of hell, and let in all the seed of the serpent who deny a personal God in flesh and bone glorified: Also the knowledge of the two seeds doth open the gate of heaven unto the seed of Faith, and lets them enter in to that everlasting glory, where they shall see their God face to face, to their eternal joy, because God hath a body and face, and so shall every seed have a face of its own. And though the seed of the serpent shall have a face of its own, yet it shall never see the face of God, Angels, nor man, no nor their own face, to eternity: for as they lived and died in darkness here in this world, not knowing what the form and nature of the true God is, nor the form and nature of the right Devil, and so not knowing what nature and seed themselves are of, they shall rise again in that eternal darkness, never stirring from the place they are raised, to eternity.

I write these Lines unto you *Edward Bourne*, knowing you to be of the seed of the serpent, and appointed to eternal damnation before you were born, though you know it not, I do know it by your speaking evil of that doctrine which is declared by us the Witnesses of the Spirit, by calling of it Deceit, Confusion, and Lies, with many more wicked speeches against the purest Truth that ever was declared by Prophet or Apostle, because this is the Commission of the Spirit, and the last Witness of God on earth.

Therefore for these your hard sayings against the Doctrine of this Commission of the Spirit, in obedience unto my Commission, I do pronounce you cursed and damned soul and body from the presence of God, elect men and Angels, to eternity; neither shall that light within you, nor any God deliver you from this Curse, but according to my word it shall be upon you, because you shall know that God hath given power unto man to

curse

curse you to eternity, and that there is a Prophet of the Lord now in the Land.

Written by Lodowick Muggleton, *one of the two Last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus in Glory,* Vale.

August the 10. 1662.

A LETTER of *Samuel Hooton* and *W. S.* to *Lodowick Muggleton.*

Friend,

FOR so we can call thee, as Christ did *Judas*, and also the sloathful servant whose talent was hid in the earth, who art in the highest state of inchantment.

Thou hast slandered the children of the Most High God, thy lips hath uttered lies, thy tongue hath forged deceit, thou art a false witness, a wanderer, a vagabond from the true understanding, true knowledge and councel, under whose tongue is the asp and the venome, who out-sputters it against the children of light, but with it thou art comprehended, and shall be made manifest, and the hook חד (*Vah*) is put into thy nostrills, by which thou shalt be held, and אבד (*Obed*) is thy state if thou canst read it, which upon thee shall come, & canst thou read (טמא *Tame*) thou hast polluted thy self, thou hast defiled thy self, thou hast made thy self unclean, and thou art unclean, and art in the highest state of Ranters from the holy body, in the polluted body, and where ever thou hast an entrance thou wilt defile, and thou mayest deceive fools and them that be void of understanding, but the sound and the weighty thy spirit hath not, nor never had any entertainment; for thou art clothed with a Curse and not with a Blessing, the fruits of which is sputtered abroad, and the eternal Sentence of Judgement of the Lord God is sentenced upon thee. And now to the matter of thy slanders, and lyes and reproaches that thou casts upon the Most High's children.

First

First, Thou sayest, *We (that are called Quakers) are guided and led by the Spirit of Antichrist.*

Answer. This is false, for we are in the Spirit of Christ before Antichrist was, and we have it, and are Christs, and so thy slanders doth not touch us, but is thy own, who speaks of thy self, and beareth witness of thy self: but our witness is in Heaven which beareth witness of us, and witnesseth to us, which thou hast manifested thou knowest not, who judges with evil thoughts, and is in that judgement which is to be reproved, for we have Judgement to sentence and judge such spirits perpetually.

Secondly, Thou sayest, *We are the worst of all, and the most cursed of all in point of doctrine.*

Answer. This is false again, and from slanderous lips: our doctrine is Christs and the Apostles, and we that doth his will do know his Doctrine, and we are in the power of God that was before Sects was, and thou art the man that wanders up and down to make Sects, whose mouth is filled with cursing, and soweth it, so thou shalt reap of the same, which will enter into thy bowels, who art the Antichrist out of Christs doctrine and the Apostles, and an enemy to it, which saith, *bless and curse not*; therefore thou art one of the cursed children the Apostle speaks of, who speaks forth the high swelling words of vanity to the alluring of the lusts of the flesh, and so to catch people with thy bait, but thy damnation and judgement lingreth not, nor slumbreth not. Remember thou wast told this in thy life time.

Thirdly, Thou sayest, *We deny both the Father and the Son to be a person in the form of a man, and that we deny the same flesh and bone of Jesus which suffered death, was layed in the grave, which rose again, which was seen afterwards by his Apostles and others, which ascended up into heaven in that same flesh and bone, which he suffered death.*

Answer. To this we charge thee, and command thee to mention the man, and the place of his abode that denied this, and is a *Quaker.* Secondly, thy charge is utterly false, and lies, and slanders as to us, and the Lord will judge thee for sowing such lies abroad, for we own Christ, and none of us denies him that was prophesied of, seen by the Prophets and holy men of God, came according to the Prophecy, and was born of a Virgin according

to

to the Prophecy of *Isaiah*, and ſuffered death, and roſe again according to Scriptures, the Man Chriſt Jeſus, who ſhall judge the world in righteouſneſs, whom God hath ordained: and we own that according to the fleſh he was of *Abraham*, and the ſame that ſuffered, roſe, and aſcended into heaven, and remains in the heavens until the reſtitution of all things, and we ſit in heavenly places in Chriſt Jeſus, who is the expreſs image and ſubſtance of his Fathers perſon; and we own the Holy Ghoſt, and we own the Father, and knows them: And as touching Chriſts fleſh, we are bone of his bone, and fleſh of his fleſh, and we have the minde of Chriſt, and ſo thou lyer, let thy mouth be ſtopt.

Thirdly, Thou ſayeſt, *If we ſhould own Chriſt to be a perſon, then that light of Chriſt which we ſo much talk of, would vaniſh like ſmoke, and come to nothing.*

Anſwer. To this we anſwer, That thou haſt manifeſted thy darkneſs and ignorance, not knowing Chriſt, not knowing the Holy Ghoſt, not knowing the Father, not knowing Chriſts fleſh, his blood and bone, nor Chriſt and the Apoſtles doctrine, nor the Law; for firſt, *The Law is light*, ſaith *Solomon*, and the law is in the heart, and with the light they ſaw Chriſt, yea his fleſh. Secondly, *John* he bare witneſs to the Light that enlighteneth every man that comes into the world, which is Chriſt: And Chriſt ſaith, *I am the Light*: and, *believe in the light while ye have the light, that ye may be children*: ſo there is no becoming children but by the light of Chriſt. And the Apoſtle ſaith, *God who commanded the light to ſhine out of darkneſs hath ſhined in our hearts, to give us the light of the knowledge of the glory of God in the face of Chriſt Jeſus*, and that was the treaſure in earthen veſſels. So firſt thou art ignorant of this treaſure, and both thee and thy doctrine and thy principle flies away like that ſmoke thou ſpeaks of, and the light remains which is thy condemnation, the witneſs in thy conſcience ſhall anſwer it, which thou in thy uncleanneſs haſt long rebelled againſt. Secondly, thou that ſo rebels againſt the light of Chriſt we ſpeak of, knows not Chriſt his fleſh nor bone, nor the Father, nor the Holy Ghoſt. As firſt thus: the light that ſhines in the heart gives the knowledge of the glory of God in the face of Chriſt, and ſo without this light they have no knowledge of him: and this we ſay to thee, and all upon the earth,

that none knows the Father, none knows the Son, none knows the Holy Ghoſt, none knows the Fleſh and Blood and Bone of Chriſt, but by the light of Chriſt, for that reveals him, and not Fleſh and Blood, for thou art like to the Jews who ſtop'd their Ears, and cloſed their Eyes to that of God within them, and therefore heard not, ſaw not, ſo was not converted; and ſuch profeſſed a Chriſt was to come, but perſecuted him when he was come, as thou doeſt now where he is made manifeſt in his light.

Fifthly, Thou ſayeſt, *That we will have no perſon at all.*

Anſwer. This is falſe, though thou haſt layed it down general; for Chriſt is the expreſs Image of the Fathers perſon we ſay, as in Hebrews: But thou art the man who wilt have no perſon at all that denies the light, for they that was in darkneſs could not ſee God, nor Chriſt, nor the Holy Ghoſt, that hated the light, and the Apoſtle, ſaid he, in the perſon of Chriſt, which many doth witneſs now, Glory to the Lord for ever: for if thou doeſt profeſs them in thy words, yet again in thy words, thou that denies the light, denies them, and ſo *Babylon*, and blaſphemouſly terms it to ſmoak, and for thy work the Lord will reward thee.

Sixthly, Thou ſayeſt, *A great part of us are of thoſe wicked Rantys that hath been given over to blood-ſhed with a ſword of Steel, or elſe to all manner of luſts of the Fleſh, and now thou ſayeſt we think by a more preciſe and exactneſs of Life to recover our peace with God, and yet deny the very perſon of God without us.*

Anſwer. Here again thou adds lie unto lie, but who is the father as known by us the children of the Moſt High, and what doth the Devil rage in thee, becauſe ſome that hath been Ranters, and uſed outward weapons formerly, now they are turned from theſe things to God and Chriſt, the expreſs Image of the Fathers perſon, and comes to live in Chriſt and ſerve him in a new life, therefore doeſt thou rage? they do not own their former principles that comes amongſt us, but doth judge them, and deny them, and all the luſts of the fleſh, and doth their exactneſs of life and good converſation judge thine, that makes thee ſo fret and chafe thy ſelf, and ſcoff, and calls it preciſe? and to this thou addes a lie, and ſaith we deny the very perſon of God without us: but to this we ſay, God fills Heaven and Earth, and Chriſt the expreſs Image of the Fathers perſon, is manifeſt within us,

and

and thou who railes at this, doth manifeſt thy ſelf a reprobate, one in whom God and Chriſt is not, and an Antichriſt, and a falſe witneſs, and a lying ſpirit; for Chriſt ſaith he would dwell in the Saints, and God would dwell in them, and walk in them: and hath the devil made thee ſo blind and ignorant of the letter of the Scripture, who art given up to believe lies, and who makes lies thy refuge, and haſt thou no other refuge but lies, who by this manifeſts thy ſelf to all ſober people what thou art, and from whence thou comes, and is not repentance hid from thy eyes, it is manifeſt by thy ſpirit, yet we muſt ſay this to thee, thou art in the unclean fleſh, and hath an unclean body, thy fleſh burns with thy heat of thy luſts, and therefore thou haſt uttered forth thy ruine; nevertheleſs here is ſome queries for thee to anſwer in writing, elſe for ever ſtop thy mouth.

1. Is there any ſuch thing as ſin, and what is ſin in it ſelf, and whether thou canſt act any ſin, and expreſs what is a ſin to thee?

2. If thou doeſt acknowledge ſinne, then ſhall a man while he is upon Earth be made free from ſinne, and come into the ſtate that *Adam* and *Eve* was in before they fell, while they be upon the earth, and come to Chriſt, a ſtate that ſhall never fall while he be upon earth?

3. For what end did Chriſt come, doth Chriſt enlighten every man that comes into the world with a ſaving light, and a condemning light, yea or nay? Is there any true Prophecy, Knowledge, Revelations or Witneſs ſeen or known, but by the light of Jeſus Chriſt?

4. What is the Soul, is it mortal or immortal? What is Conſcience, and where is it ſeated in man? What are the Angels, and the worſhippers of Angels? What is the worſhip of the Beaſt and the Dragon? And what is the Whore that ſits upon the Beaſt, which all nations drink her Cup, and what is her Cup?

5. What is the woman that fled into the Wilderneſs? And what is the Wilderneſs? And what are the times, and time, and half a time that ſhe was to be fed there? And what was the number of the Beaſt, which is the number of a man, and what is the number of a man?

6. What is the Serpent? And what is the Tree of Knowledge? And what is the Tree of Life? And what is the flaming

ming Sword? And what is the body of Death? And the body of Sin, is it a mans outward body yea, or nay?

7. Shall a man be made free from Sin and Death whileſt he be upon earth, and be made perfect?

8. Dare thou ſay that thou haſt the ſame Spirit and Power as Chriſt and the Apoſtles had?

9. Haſt thou heard the voice of God and Chriſt immediately from Heaven? Haſt thou ſeen the ſhape of God?

10. What is the firſt principle of the pure Religion? And what is that which leads to Repentance? And what is that which gives the knowledge of God, and of Chriſt? And whether it be within man, or without man?

11. What, and where is the Church of Chriſt?

12. Doeſt thou ſin, or canſt thou ſin? Or haſt thou any guilt for ſin?

13. Hath every man the Spirit of God?

14. What is the honor that is from above? And what is the honor that is from below?

15. Doeſt not thou continue in the higheſt ſtrain of Ranters? Seeing thy mouth is full of curſing, and yet thou art finding fault with thoſe that be changed from it?

16. What is Evil? And what is Good? And what is Light? And what is Darkneſs? And how doeſt thou know them, and diſtinguiſh them in thy ſelf? And if thou can diſtinguiſh the one from the other, then what is it to be baptized for the dead? (mark) we ask thee what this baptiſm is for the dead, and what is the dead?

17. What is it that leads nature out of its courſe? And what is it that defaces the glory of the firſt body? And what is the glory of the firſt body, and what is it that leads nature in its courſe? And where is it?

18. What is Self-righteouſneſs and its ground? And what is the Goſpel? And what is Election? And what reprobation? And what is *Cains* mark?

Anſwer theſe things in Writing, and ſend them to *Thomas Aſpfield* at *Nottingham*.

Lodowick

Lodowick Muggleton's *Answer to* Samuel Hooton *and* W. S.

Samuel Hooton and *W. S.*

I Received a paper from you two, being Quakers, wherein I finde your Spirits much moved to wrath and railing, because I have told the truth to one *John Levens*, formerly a Sword-man in the Army, but now turned Quaker. In a Letter to him it doth concern all the Quakers all the world over, and through some passages in that Letter you have been moved by that light within you, to send a long railing Letter unto me, with some Propositions from Scripture-texts for me to answer; which railing Letter of yours is so much, and your questions so many, that it would take up a volumn to answer.

Yet nevertheless because you are not under the sentence of this Commission already, and for the further information of other Quakers that are not under it; And for others that shall come to hear or see this Answer, I shall trouble my self so far as to give answer both to the railing part of your Letter, and (if your Queries be worth the answering, which is not already answered in some of our writings) I shall say something to them, for some of those Scripture-texts which you quote, is not worth the answering: And those that are of most concernment are interpreted, and unfolded very plainly in that Treatise of the *Interpretation of the* 11. *Chapter of the Revelation of St. John*, That is to say, *Concerning the Tree of life. The Tree of the Knowledge of Good and Evil. Of the Serpent. Of the Woman that fled into the Wilderness. What that Wilderness is. What the time and times, and half a time is. What the Dragon is. What the Beast out of the Bottomless pit is. What the State of* Adam *was in his Creation, with the Power and Nature of Angels, and the Immortality of the Soul*, with many other deeper secrets then those Texts of Scripture which you mention, do hor can bear, which Books that are [illegible] By us the Witnesses of the Spirit, such Devils as you are not [illegible] thy to look into.

But to give answer to the railing part of your Paper, [illegible] hath

hath very little elſe in it, and if there be any thing in the Queries worth the Anſwering, which is not anſwered already in ſome of our writings I ſhall do it, not rendering railing for railing, but I ſhall ſpeak what I certainly know concerning you two, and the Miniſtry of the Quakers, and all thoſe that believe them, which continue in that Faith after they have heard of this Commiſſion of the Spirit. I know what I ſpeak to be truth, as with relation to your Principles, and to your Eternal eſtate.

1 *Anſwer.* The firſt part of your Paper hath little in it but railing againſt me onely, where you ſay, *that I am in the higheſt ſtate of inchauntment, in that I have ſlandered the Children of the moſt High God.*

Firſt, I declare as I am a Prophet and Meſſenger of the true God, that the people called Quakers are not the Children of the Moſt High God, but for the generality of them, they are the children of the devil, and are the very ſeed of the devil, and were begotten by him, and I (as I am an Ambaſſador ordained of God by voice of words) can as truly ſay that they are of the ſeed of the Serpent, and ſo the Children of the Devil, as Chriſt did to the Jews, when he ſaid, that they were Serpents, yea Devils, and the Devil was their Father, ſo can I ſay by you Quakers, and many thouſands more aſwell as you, that you are the Children of the Devil, that were begotten by him, and not begotten by *Adam*, who never came through the loins of *Adam*, though they came through the womb of *Eve*: For this I know, that *Cain* was the firſt-born of the Devil, and *Adam* had no part in the begetting of him. And from this *Cain* came thoſe Jews that Chriſt called Serpents and Devils.

And the Quakers people which you call the Children of the Moſt High God, are the Children of *Cain*, who was that Angel or Serpent that beguiled *Eve*, which became fleſh, blood and bone, and ſo begat millions of men and women which are his Children, whereof moſt of the *Quakers* are: Therefore do not you ſay that I ſlander them in ſaying that they are led by the ſpirit of Anti-chriſt, and that they are the worſt of all in point of doctrine, though the beſt of all in practice of Life. For what I have ſaid of them will prove no ſlander nor ill report, but truth it ſelf;

Neither

Neither can any *Quakers* principles comprehend me, nor the Doctrine declared by us the Witnesses of the Spirit.

And as for that high inchantment, which you say I am in, and those you call fools which believe it, shall finde it the power of God unto Salvation. But on the contrary you that despise it, shall finde it the power of God to your eternal condemnation; which many of the Speakers of the Quakers, and other opinions, with many hundreds of private persons besides, shall not deliver themselves from the Sentence, which we the Witnesses of the Spirit have declared through a true discerning, which you call Enchantment; But it is the Commission and power of God which shall war with the *Quakers*, and all other opinions in the world; because it is the two-edged Sword of the Spirit which is put into our mouths. And this which we have said against you *Quakers*, will be no slander or reproach, but as true as any word that ever was spoken by *Moses*, the Prophets and Apostles, or Christ himself; for we are the Witnesses of the Spirit, which is the Spirit of Truth which hath made us judge of the world in spiritual matters, concerning the Eternal estate of Mankind; And what person soever we determine judgement upon, it is so, and there is no revoking of it.

You have written that I say, you that are called *Quakers* are guided and lead by the Spirit of Anti-christ.

This is as true a saying as ever was spoken by Prophet or Apostle, that the *Quakers* are lead and guided by the Spirit of Anti-christ, for they are not in Christ, neither is Christ in them, ye say they, we are in the Spirit of Christ before Antichrist was.

This lie exceedeth other lies, for Anti-christ hath been in the world ever since *Cain* was born, of whose seed and nature they are. And Christ came into the world when *Abel* was born, then was the Seed and Nature of *Adam*, which is the Spirit of Faith, which is called by the Apostle, the Spirit of Christ, and who ever is partaker of the Seed of *Adam*, may be said to have the Spirit of Christ in them, and their spirits to be in him, that is, Christ dwells in their hearts by Faith.

But on the contrary, the *Quakers* being the seed and nature of the lost Angel, whose nature was before his fall pure reason, and *Cain* being the first born of the Devil, the fulness of the

Angels

Angels Godhead dwelt bodily in him, and *Cain* having copulation with the female Sex, millions of men and women have been brought forth of his seed which is reason fallen, and this seed of reason in *Cain* and his seed, is that spirit of Anti-christ, and this began to act it self forth when *Cain* and *Abel* began for to worship God, and ever since the spirit of Anti-christ hath remained in its seed, which brake forth in this later age, in a more eminent manner in one particular person, namely *John Robins*, that seemingly carried a more pure God-like power, then any other Anti-christ which went before him. And the *Quakers* have the very influence of *John Robins* his spiritual witchcraft-power upon them; And so indeed it may be truely said that the *Quakers* are lead and guided by the spirit of Anti-christ, and so their spirit is in him, and his spirit in them, so that they cannot be in Christ nor Christ in them, for they are not of that seed that should have made them the children of the Most High God, though I know they cannot help it, yet it is so decreed by the Creator, and he hath been pleased to make it known unto me; and though you say I bear witness of my self, yet is my witness and judgement in these things, true.

Whereas you rail in that I said the *Quakers* are the worst of all, and most cursedst of all in point of Doctrine, *&c.*

Answer. As to the slander and lies you speak of, I shall let them pass, for I have spake enough of them before; but as for that saying of mine aforesaid, *That the people called Quakers are the worst of all, and the most cursedst of all in point of Doctrine*, That is as pure a truth as ever was spoken with tongue, neither do you know the doctrine of Christ, neither can you do his will.

How can you know the Doctrine of Christ? When as your Christ hath never a body, for you have got your Christ all within you, as I shall make more appear hereafter.

And as for my wandering up and down to make Sects, it is those of the *Quakers* that wander up and down. As those that went to *New-England*, and *John Parrot* unto *Rome*, to get the Pope and his Bishops to be Disciples of Christ, and there to be punished in his body, and when he came home again to be damned to eternity by me for his pains, because he went by the light within him, and was not sent by voice of God without him.

There-

Therefore eternal damnation *will* be *his* reward for going without a Commiſſion from God, and ſo *will* all the Miniſters of the *Quakers*, and all other Miniſters too for going Embaſſadors for Chriſt when as he ſent them not.

Though they preach from the letter of the Scriptures, or from a light within them, though the Devils be caſt out, and much good done thereby, yet it will be but as a work of iniquity, becauſe they went before they were ſent.

O how willingly is Reaſon the devil to be an Embaſſador for Chriſt, when as Chriſt will not accept of him, therefore reaſon the devil goes of himſelf thinking to have a reward in heaven, for he will ſay, Lord have not we preached in thy Name, and prayed in thy Name, and caſt out devils in thy Name? and the Lord will ſay, depart from me you workers of iniquity.

So that what man ſoever that preacheth or pretendeth to be a Miniſter, an Embaſſador of Chriſt without a Commiſſion from him, it will be charged upon him as a work of iniquity.

Indeed there are too many Meſſengers and Miniſters of Chriſt to be true, for indeed the world [illegible]rdly bear with one true Meſſenger at a time, this I can truly ſpeak by experience, becauſe I am the laſt man that God will give a Commiſſion unto, until time be no more: yet never was there any Prophet, or Apoſtle, or Meſſenger of Chriſt, but they have travelled up and down more then ever I did, almoſt theſe eleven years, ſo that I have not travelled up and down as the *Quakers* have, for to get either wiſe or fools to believe me: Yet this Commiſſion hath gone through more parts of the world then any *Quakers* ever did, but that is a thing I do not much matter.

You *Quakers* ſay that my mouth is full of curſing, and that I ſhall reap of the ſame: likewiſe you ſay that I am out of Chriſts and the Apoſtles Doctrine, that ſaid bleſs and curſe not, with many other ſayings, which will be too tedious for me to write.

As for my mouth being full of curſing, that is my Commiſſion: neither do I curſe any but Devils which are appointed for it of God, and there is never a one that I have curſed that ſhall eſcape that curſe which I have denounced upon them, neither will any God deliver them from it, for I do curſe none but the ſeed of the Serpent, who had his curſe denounced upon him and

his seed at the beginning by God himself.

Now in this last age God hath given me power, and discerning to determine and give judgement upon men and women, according as I do discern by their words, and I thereby also know what nature and seed they are of, and accordingly I give judgement upon them, for I do go by as certain a rule as the Judges of the Land do, when they give true Judgement according to the Law. For God hath ordained me the chief Judge in the world at this day to give sentence upon men and womens spiritual and eternal estate what will become of them after death.

Full of this cursing I confess my mouth is, and I do rejoyce in it too, I know that God is well pleased in the damnation of those that I have cursed, and I am wonderous well satisfied in giving judgement upon them; according to the tenor of my Commission: and this is that which you call swelling words.

You would have called the Prophet *Eliahs* words swelling words, if you had been of those four hundred priests of *Baal*, which he commanded to be slain by the power of his word; which power of the Commission of the Spirit, is of a more high nature then that of *Eliah's* was; for his was but the sentence of death natural, but this is the sentence of death eternal; but because it is not immediately executed as his was, you think that there is nothing in it, but it will be found suddenly enough both to you and to many that are entred into the second death already: for there is no time to the dead, but after death to judgement, which judgement they have in themselves, which is the remembrance of that sentence, that we who are Witnesses of the Spirit, did pass upon them in this life, for they shall never see any other God or Judge, but that sentence that we have passed upon them.

You are much mistaken if you think to deal with a Prophet, that hath a Commission from God, as you deal with the Priests of the nation: Because you *Quakers* have baffled the Priests of the nation by that light within you, because you are fain to a more precise exactness of life then they, though your doctrine is worse then theirs, you must not think to do so by a Commissionated Prophet.

This

This Commission of the Spirit shall break the Neck of the *Quakers*, as it hath done divers others: for this take you notice, that after the Sentence is passed upon the Speakers of the *Quakers*, they shall never grow more to any great experience, neither shall they have those Visions, Apparitions and Revelations from that light within them as they had before, but shall rather wither.

This experience hath been known by *Quakers* and others, as *John Robins*, *John Taney*, *John Harwood*, *Fox* the elder, *Fox* the younger, *Edward Burrowes*, *Francis Howgil*, with many others, with hundreds of all Sects besides, which shall not escape what hath been declared by us the Witnesses of the Spirit.

As for that saying which you quote out of Christs words to his disciples before they had their Commission, where he said unto them, *Bless, and curse not*, that concerns not me, nor any other man in the world at this day. *Peter* and the rest of the Apostles had power both to bless and curse after they had received their Commission, which was after Christs Ascension, as you may read in the second of the *Acts*; then was that saying of Christ fulfilled which he had said unto *Peter*, *I have given thee the Keys of Heaven and of Hell, that what thou bindest upon earth shall be bound in heaven, and what thou looseſt on earth shall be loosed in heaven.* Or thus: *What sins thou remittest shall be remitted, and whose sins thou retains shall be retained*; That is, thou shalt have power to give Sentence of Blessedness to those that believe thee, and Sentence of Cursedness to those that despise thy Declaration.

This was the remitting of sins, and the retaining of them, so that *Peter* and the rest of the Apostles were not tyed after they had received their Commission to those words of Christ which he spake unto them when they were private Believers. Neither am I tyed to those words of Christ which he spake unto his disciples at that time; for he hath given me power and authority to be Judge of the Scriptures, he hath given me understanding of his minde in the Scriptures above all men in the world at this day; nay, if I should say than all the men since the beginning of the world, I should not lye: for I being the chosen Witness of the Spirit, and the last man that shall ever speak to this bloody, unbelieving world by Commission from God, for he will never chuse

chuſe any more after me ſo long as the World endureth.

Neither doth any man know the Scriptures, neither can any man interpret the Scriptures truly but my ſelf; for God hath given the Scriptures into my hands, even as he gave the Prieſts Office into the hands of *Aaron*; none ought to officiate the Office of the Prieſthood but *Aaron*, and thoſe that were appointed by *Moſes* and him: So it is now, none ought to officiate the Office of a Miniſter, Meſſenger, or Ambaſſador of Chriſt, but thoſe that are approved of by *John Reeve* and my ſelf. For by reading the letter of the Scriptures, or the light within a man, is not ſufficient to make a man a Miniſter, Meſſenger, or Ambaſſador of Chriſt; therefore thoſe words which Chriſt ſaid to his diſciples, *bleſs and curſe not*, is nothing to me; for he hath given me power ſince that to the contrary.

He hath put the Two-edged Sword of his Spirit into my mouth, that whoſoever I pronounce curſed through my mouth, is curſed to eternity: And my power is as great, and rather greater than the Apoſtles was that you ſpeak of, which is called a curſed childe. The Apoſtles curſe was but a weak curſe to that power which God hath given to me; For the Apoſtle ſaith, if an Angel from heaven ſhould preach any other Doctrine than what he and the reſt of the Apoſtles had taught, let him be accurſed, I do not onely ſay, let him be accurſed: but if an Angel from heaven ſhould come and ſay I have ſpoken falſe, or lyed in the Doctrine that we have declared, and in thoſe things which I have ſaid concerning the *Quakers*, I have power not onely to ſay, let him be curſed, but to curſe Angel or man to eternity.

As for your judgement from the letter of the Scriptures, or from the light within you, it is not worth a ſtraw: but the curſe that I pronounce upon men and women, it is not from the light of the Scriptures, nor from the light within me, but from the power and authourity of a Commiſsion received from a God without me, which ſpake by voice of words to the hearing of the ear, and this is that curſe that ſhall remain, and be remembred by all thoſe *Quakers* and others that are under it, both in this life and to eternity.

Thirdly, I did ſay truely in that I ſaid you deny both the Father and the Son to be a Perſon in the form of a man; and

that

that you deny the same flesh and bone of Jesus which suffered death, was laid in the grave, which rose again, which was seen afterwards by his Apostles and others, which ascended up into heaven in that same flesh and bone that he suffered death in.

In your Answer to this above-mentioned, you charge me to mention the man, and the place of his abode that denied this, and is a Quaker.

There are some other words in this Letter of yours that is to be minded, and it is this where you say *Christ Jesus is the express image and substance of the Fathers person, and you own the Holy Ghost, and you own the Father, and know them; And as touching Christs flesh, you are bone of his bone, and flesh of his flesh, and you have the minde of Christ, and so you call me a Lyer, and say, let my mouth be stopt.*

Answ. This same is riddle me, riddle me, what's this? What a fine distinction have you given of the Trinity, and what solid Arguments do you think that you have given to prove me a liar in what I have said?

First, according to your charge, I shall tell you both the place and some of the persons which did deny this. The place where this was denied was in *Eastcheap*, at a Butchers house, the persons who did deny those things aforesaid, one was the Butcher himself, I think his name was *Richard Whitpan*, or such a like name, the *Quakers Downfal* doth name it right: another of them was *Fox* the younger, which is now both dead and damned to eternity: another of them was *John Harwood*, as for the other two I do not remember their names, but one of them was a great lubberdly fellow, perhaps you may know him better than I, these five did all of them deny that flesh and bone, or body of Christ wherein he suffered death, which same body is now living which they did deny; for which the just Sentence of Condemnation is passed upon them, as is publick in the *Quakers Downfal*.

Nay, it was not onely these five Quakers that did deny these things aforesaid, but all the Quakers that ever I talked with, both men and women have done the same. And I know, that if I should but discourse with you, I should finde you to do the like, for it doth not stand with a right Quakers principle to believe that the same flesh and bone of Christ which suffered death, [illegible]

laid in the grave, roſe again, and is now living in heaven in that ſame body, neither can that body be in heaven without the ſoul or ſpirit, for where his body is, there is his ſpirit alſo, for they both lived together, they both ſuffered death together, they both roſe again together, and are both in heaven together; if ſo, how is it poſſible that the *Quakers* ſhould get Chriſt within them?

For if Chriſt be a diſtinct perſon of himſelf, of ſubſtance fleſh and bone, though a ſpiritual body now in heaven, how comes Chriſt to get his ſpiritual body into every *Quakers* body, and every mans body elſe? For the Scripture ſaith, *that the heavens ſhall contain him until the reſtitution of all things*, meaning that body of fleſh and bone: ſo that the perſon of Chriſt or his Eſſence, cannot be in this world at all, much leſs in the *Quakers* bodies; nay, he is not in mine, though he hath choſen me to be his Meſſenger to declare what he is in his form and nature, as hath been abundantly declared in our Writings.

Therefore do not you ſay that it is a ſlander and a lye for me to ſay, that you are the very abſolute ſpirit of Antichriſt, that doth deny both the Father and the Son; for though you talk of a Chriſt, and of his being the expreſs Image of his Fathers perſon, and of a Holy Ghoſt, becauſe you read of ſuch things in Scripture, which were other mens words, ſo you reading of them, have jumbled the Father, Son and Holy Ghoſt together, and ſo inſtead of one perſon, you have gotten three perſons, and yet never a perſon. For I am ſure when I talkt with *John Perrot* about God, he could finde never a perſon, but an infinite Spirit without a body or perſon at all.

All the *Quakers* that ever I have had to do withal (which have been a great many) I could never finde any *Quaker* to own God to be a perſon in the form of a man, but an infinite Spirit that fills heaven and earth, and all places, and all things, and ſo doth the Pope and all other Opinions that are, which doth ſhew the darkneſs of the *Quakers*, and the Pope, and all others: For if God be a perſon in the form of a man, as I am ſure he is (for I do acknowledge no other God but the Man Chriſt Jeſus, who is a diſtinct body of fleſh and bone of his own,) how then can he fill heaven and earth with his preſence, and get into the *Quakers* bodies,

bodies, and all other peoples bodies too, and yet he is in heaven above the ſtars, which heaven muſt retain him until the laſt day?

From this body of Chriſt which is the onely God, have I power over all other gods or infinite ſpirits whatſoever. I could ſhew in what ſenſe it may be ſaid that God fills heaven and earth, but it would be too large to unfold, beſides it is declared already in our Writings.

There is one blaſphemous ſaying of yours, through your ignorance of the Scriptures, in this Letter of yours. You ſay that you do own Chriſt, according to the fleſh he was of *Abraham*; Which is blaſphemy to ſay it, being quite contrary to the Scriptures; for thoſe Jews that perſecuted Chriſt were, according to the fleſh, the children of *Abraham*; therefore it was they ſaid, *We have* Abraham *for our father, and never were in bondage to any*; for indeed all thoſe that are the children of *Abraham* according to the fleſh, are the children of the devil, or of the ſerpent: but all thoſe that are the children of *Iſaac*, or the children of the Promiſe, which is the ſeed of Faith, which are the children of *Abraham* according to the Spirit, and ſo according to the faith of *Abraham*, of which Chriſt came, and ſo the Seed of Faith may ſay truly they are bone of his bone, and fleſh of his fleſh, becauſe the ſeed or ſpirit of Faith which *Abraham* the father of the faithful had in him, liveth in our fleſh and bone, and we may be ſaid indeed to be bone of his bone, and fleſh of his fleſh, and ſo called his Brethren, becauſe we are born not of the will of man, nor of the fleſh, but of water and of the Spirit; which Spirit doth lye ſecretly hid in the water, is the motions of peace that doth ariſe from the ſeed which is called the Spirit.

But on the contrary, the *Quakers* Chriſt is according to the fleſh of *Abraham*, and ſo indeed they are bone of his bone, and fleſh of his fleſh; for indeed they know no other Chriſt but according to the fleſh, that is, according to the ſeed of Reaſon. For in Scripture the ſeed of Reaſon is called the Fleſh from whence the motions of ſin doth ariſe, which are called the motions of the fleſh, which I have largely unfolded in *The Interpretation of the 11th Chapter of the Revelations*, for the Scripture taketh no notice of the outward bodily fleſh, but as the two ſeeds doth operate and work in man. Reaſon is called the *Fleſh*, and

Faith

Faith is called the *Spirit*, wherefore it is said, *Let Christ dwell in your hearts by faith.* And so every one that doth truly believe in that flesh and bone of Christ to be now living, doth eat his flesh, and so Christ dwells in his heart by faith, and not in his person and essence, as the *Quakers* do vainly imagine.

For they make no distinction between the person and essence of Christ, and the light of Christ, which light of Christ is one thing, and his person another, as the body of the Sun is one thing, and the light that shines from it is another, and so according to the flesh, that is, according to the seed of Reason, the *Quakers* are bone of his bone, and flesh of his flesh: And they being the children of *Abraham* according to the flesh, as their imaginary Christ is; for all *Abrahams* children according to the flesh, are the children of *Cain*, who is the father of most part of the *Quakers*, and in this sense they may say that they have the minde of Christ in them.

4. You say I write, if you should own Christ to be a person, then that light of Christ you so much talk of, would vanish like smoke and come to nothing.

In your Answer to this, you upbraid me with my ignorance and darkness, as not knowing Christ, nor the Holy Ghost, nor the Father, nor Christs nor the Apostles doctrine; and for which purpose you quote *Solomons* Writings which is no Scripture, with some Scriptures to shew my ignorance, and that my Doctrine should flie away like smoke, as I said by yours, with many more sayings that would be too tedious to write.

Answer. If I were as ignorant and as dark in the knowledge of Christ, and of the Holy Ghost, and of the Father, and of the Apostles doctrine as you are, it would be no matter if my tongue should cleave to the roof of my mouth: for your ignorance and darkness is plainly discovered, in that you quote *Solomon* to prove your Scripture, light and knowledge of Christ, that which is no Scripture no more than the Apocrypha is, but I perceive it is as good Scripture to you as any; for you are but like a Parrot that speaks other mens words, for it is nothing to you what Christ or the Apostles said at that time.

You ought to have heard what the Commission of the Spirit saith now, in these last dayes; for none can interpret Scripture truly

truly but my self, neither doth any man in the world truly know Christ, nor the Father, nor the Holy Ghost but my self, and those that believe in this Commission of the Spirit; for it is not with me as it is with you, for you are to be judged by the letter of the Scriptures, but God hath made me the Judge of Scriptures and of you also.

For my Commission and the Doctrine of it is as true as the Prophets and Apostles Commissions were in their time; nay, it is of a more higher nature than theirs were: For we the Witnesses of the Spirit do know more than *Moses*, the Prophets, or Apostles did, things of more higher concernment, As

To know the form and nature of the true God before he became flesh. The form and nature of the right Devil before he be came flesh. The persons and nature of Angels. The rise of the two Seeds. What knowledge can exceed, or go beyond the knowledge of the true God and the righ Devil, many other deep Secrets which hath been declared by this Commission of the Spirit, which the Prophets and Apostles were but dark in, in comparison of the Witnesses of the Spirit.

If so, how should you *Quakers* come to understand any thing concerning Christ, the Father, and the Holy Ghost, who have nothing but the dead letter of other mens words, whose light was but dark in comparison of that light that comes by this Commission of the Spirit, so that you can never know Christ, nor the Father, nor the Holy Ghost, by the words of the Scripture, nor by the light of Christ within you, without an Interpreter, there being none in the world at this day but my self.

Can your light within you make these three you speak of, Christ, the Father, and the Holy Ghost, to be but one person and particular body of flesh and bone in the form of a man? if you can, then may you truly say that you know the Father, Christ and the Holy Ghost, which I know no *Quaker* or other doth, or can know at this day, but this Commission of the Spirit onely; Neither can any man by the light of Christ within him, come to know these things aforesaid, but by believing of him that's sent by voice of words from a God without him.

But the *Quakers* were never sent from a God without them, but onely from a Light within them, and though it be the light

of Christ, yet will it not give a man the knowledge of the true God, but will perish; and he that hath it, except it be grounded by faith to believe that God spake to such a man to the hearing of the ear, and then the light of Christ in a man being grounded upon that voice, he shall come to know the Father, Son, and Spirit, to be but one personal Glory in the form of a man, which no *Quaker* in the world doth, therefore cannot know the Father, Son, and Holy Ghost by that light within them which they talk so much of: for a childe that answers from his Catechism-book would have said as much from the Father, Son, and Holy Ghost, as these *Quakers* do, for a boy could have rehearsed these places of Scripture, and have made as good a Confession of his faith as any *Quaker* doth. But let that pass, and come to the next.

5. You say further, that I have written, *The Quakers will have no person at all.*

The words in your Letter to this is not worth a Reply; for there is little in it but the repeating of Scripture words, and what the Apostle saith of Christ being the express image of the Fathers person; which if it were but opened, it would utterly destroy their own principles of the light of Christ within them, which they are very angry with me for saying that the light within them will vanish like smoke, which they will finde to be true: but I shall go to the next.

6. You say I write, that a great part of you are of those wicked Ranters, that have been given over to blood-shed with a sword of steel, or else to all manner of lusts of the flesh, and now I say you think by a precise and exactness of life to recover your peace with God, and yet deny the very person of God without you.

Your Answer to this Sentence of mine is something large, but most of it rayling and rehearsing the same words as were spoken before; for you make a great deal of do about knowing the Father, and the Son, and the Holy Ghost, and keep a stir about Christs being the express image of the Fathers person, and yet all this while you cannot finde out any person of God at all; onely you have gotten *Pauls* words, and run away with them as a dog doth with a bone: for the letter of the Scriptures is cast down as a bone by the Prophets, Apostles, and Christ himself;

for how would *Quakers* have done to have found out these words, *That Christ is the express image of the Fathers person*, if *Paul* had not said so? I marvel how they would have known that Christ enlighteneth every man that cometh into the world, if they had not found such words in Scripture.

But those men that spake the Scriptures know what the light of Christ was, these can onely speak of it, but know nothing truely what the light of Christ is, nor from whence it doth arise.

There is one expression in this part of your Letter which would make one laugh, which is this, *Doth the devil rage in me because some who have been Ranters and used outward weapons formerly, now they are turned from these things, and turned unto God, and Christ the express image of the Fathers person?*

As for those Ranters that are turned to God and Christ in the Quakers way, they had better have kept themselves where they were; for before they were in the wilderness, but are now turned back into *Egypt*, and so are further off from entring into the land of *Canaan*, that is a place of rest for their souls, than they were before: So that the state of the *Quakers* is more uncapable to be saved than the Ranters; for if they turn a right *Quaker* after they have been at the Rant, there is no posibility for them to be saved, for they are two-fold more the children of the Devil than they were before: For if such a *Quaker* should give his goods to the poor, and his body to be burnt for that light within him, it will avail him nothing; for there are but these three states in man, *Egypt*, the *Wilderness*, and the land of *Canaan*.

But by faith in a Commission, and they that truly believe in a Commission, are the Saints that Christ dwells in, and not the *Quakers*; for they are for the most part of them, as I said before, the children of *Cain*, who was of that wicked one, which always was in bondage, and there shall remain to eternity. So much in answer to your railing Letter.

Now I have given you answer to your cursed blasphemy and railing speeches against those Truths which I have said concerning you *Quakers*, it remains that I should give answer to your Queries, which are many. There are Queries enough, if answered, to make a Volumn bigger than the Bible; for there hath been greater Volumns than the Bible made of one of those

Texts of Scripture which you have propounded, by wise men in reason.

But this seemeth to be a marvellous thing, that you *Quakers* that are guided by the light of Christ within you, and knows the minde of Christ and the Apostles doctrine, and knoweth the Father, and the Son, and the Holy Ghost, and Christ the express image of the Fathers person, in that you should be ignorant of the knowledge of these things which you propound unto me to answer, else I must stop my mouth for ever.

Certainly if you had known them your selves, you would not have propounded them to me to answer; neither is it the propeity of him that hath true knowledge in him to put questions to another, which he cannot answer himself. It is a thing I never did to any since I came to know the truth, I never did propound any question to any man that I could not answer my self; though I have been asked many questions by several sorts of people, yet never any went empty away without an answer; some satisfied, and some unsatisfied, because they could not question any further, nay, there hath not been that question that could arise out of the heart of man, let it be what it would concerning spiritual things, with relation to God, Devil, Heaven, Hell, or any other spiritual thing, but I have given answer to it. Nay, some have gone so far as to ask who made God, and I have given answer to that also.

Nothing hath been too hard for me in spiritual things, if it hath been propounded in English words. When I say spiritual things, I speak with relation to the knowledge of the true God his form and nature before he became flesh, and what he is now in himself. And what the right devil was before he became flesh, and what he is now in himself, and how Heaven and Hell doth depend upon these two, with the knowledge of the persons and nature of the Angels, and the mortality of the soul. On these six Principles depend all spiritual and heavenly knowledge, with many other heavenly secrets, which floweth as a river of living water from those six heads, which no Quaker doth or can know in that state of being a Quaker, nor any other Opinion or Religion whatsoever, but those that do believe in this Commission of the Spirit.

And

And as for those eighteen Queries that you have propounded, those that are of the most highest concernment, they are answered and opened at large in our Writings already. And some of your Queries are of such a long nature, that they are not worth the labor to answer, neither would there be any great edification to any that should know them, yet I shall give a word or two to the first part of your third Querie.

For what end did Christ come?

Answ. Christ came into the world for this very end, for to destroy him that had the power of death, which is the Devil, which Devil is the seed or spirit of Reason in man, of which spirit of Reason which is the Devil, most part of the *Quakers* are of his seed, and Christ came into the world for to destroy, that is, to destroy the seed of the Serpent with an eternal death, and to raise the seed of *Adam* up to a more happier estate than that was wherein he was created.

This could not be accomplished but by Gods coming down from Heaven into the womb of a Virgin, and so became a childe in pure mortality, and when he grew up to be a man, according to the Scriptures, he was capable to suffer the pains of death, and so pass through death, and quickening into life again in the same body, he got power over death, in that death was not able to keep him under; and so got power over him that had the power of death in his hands, which is the devil.

This devil so much spoken of in Scripture, is no other but the spirit of Reason, which was first in *Cain*, he killing righteous *Abel* had power to kill, that is, power to put to death, and so death entred into the world; for death never was in the world before the Serpent beguiled *Eve*, then entred death into the world, and *Cain* being the first-born of the devil, he had the power of death in his hands, and it doth remain in his hands to this day.

But happy are the seed of *Adam*, that hath so much faith as to believe that it was the very God-head life that suffered death, and so overcame death by his quickening into life again, and so hath gained to himself a greater power and glory than he had before death entred into the world; for by his rising again he hath got power to raise the seed of *Adam* to a more happy and glo-

glorious estate than that was wherein he was created.

He hath gotten power also to destroy him that had the power of death in his hands, that is, to keep the seed of Reason in a more low and sad estate then that was wherein he was created, even under the second or eternal death, which could not have been but by the death and rise again of God himself; and for this very end did Christ come into the world.

It would have been well for you and many thousands more, if Christ had never come into the world at all; for your Condemnation is procured by it.

I could open what is meant by the light of Christ, and how it may be said that Christ enlighteneth every man that cometh into the world, but it would be too large, besides it is fully opened in that Book of ours, called, *A Divine Looking-Glass.*

And as for *Adam* and *Eves* estate before the fall, and after their fall, that is plainly declared in *The Interpretation of the* 11. *of the Revelation.* The Tree of Life, and the Knowledge of good and evil, and of the Serpent, and of the woman that fled into the wilderness, and what the time, and times, and half a time is, and of the Beast, with many other things opened, and Scriptures expounded of a far more high concernment than those things you propcunded. I say these things are largely opened in *The Interpretation of the said* 11 *Chapter of the Revelation*, and in *The Divine Looking-Glass*, wherein are written the deepest mysteries that ever was penn'd, if understood by the Reader.

Also there is the Mortality of the Soul, that doth shew what is Scripture, and what is not, and how the Soul of man is not immortal, but must, and doth dye. Also there is that called, *Look about you, for the Devil that you fear is within you.* And a Dialogue between Faith and Reason, and the *Quakers Downfal.* There is hardly any thing that is necessary to be known concerning the spiritual estate of mankinde, but it is to be found in some of these Writings.

Therefore if any of you *Quakers* have a minde to be any further informed of your Queries, they must look into those Writings afore-mentioned; for there is very few of your Queries that are not answered in one kinde or another. But I know you *Quakers* do not regard looking into any other writings but your

own,

own, therefore I ſhall not perſwade you unto it, but let you remain in your own conceited light of Chriſt within you.

But you will finde it to be the greateſt darkneſs of all the ſeven Churches, becauſe it is the very ſpirit of Antichriſt, or the Devil transformed into an Angel of light, that is it carryeth the pureſt ſhew of holineſs of life, and ſuffereth more than any other doth for his Religion, and yet the moſt curſedſt of all in point of doctrine; for they are the greateſt fighters againſt Gods being a perſon, by that light within them, of any. Neither will there ever come any more ſpirits of Antichriſt ſo Angel-like, as the *Quakers* do, for they have received the ſpirits of Antichriſt new in this laſt Age, as I ſaid before, and it will continue to the end of the world.

Samuel Hocton and *W. S.* you might have ſet your name as well as two Letters, but it matters not now.

I have given Anſwer to your railing Letter you ſent to me for ſpeaking the truth. For there is not one jot or tittle of my words in thoſe ſix Principles or Sentences of mine concerning the *Quakers*, that ſhall fail and not come to paſs, but are as true as any thing that ever was ſpoken by Prophet or Apoſtle.

Therefore I ſhall ſpeak a few words unto you two in particular, becauſe you two have committed that unpardonable ſin that never will be forgiven in this world, nor in the world to come; for you have done deſpite unto the Spirit of Truth, in ſpeaking evil of things you do not know, for you have called the Doctrine and Declaration of the Spirit, *Blaſphemy*, *Deceit*, and *Lies*, with many other railing ſpeeches, with high impudency, from a light within you, and from the dead letter without you, and hath preſumptuouſly lifted up your ſelves with that light within you, to ſpeak evil of the Commiſſion of the Spirit, which we received from the true perſonal God without us, even the Man Chriſt Jeſus in Glory. Therefore in obedience to my Commiſſion, I do pronounce *Samuel Hooton* and *W. S.* for this their Blaſphemy againſt the Holy Spirit that ſent me, curſed and damned ſoules and bodies from the preſence of God, elect men and Angels, to eternity.

Your Light within you, nor God without you ſhall deliver you from this Sentence which I have declared upon you, becauſe you

you shall know that there is a true Prophet now in the last Age, as well as there hath been in former times. And this Sentence shall be the mark of your Reprobation in your foreheads to eternity, even as your great Grandfather had in his forehead; and all the Seed of Faith that shall read this Epistle and see you, shall see the mark of Reprobation in your foreheads, neither shall you scrape it out, but it will be seen by the Elect as long as you live.

And when you dye, you shall pass through this first death into the second death, and in the Resurrection you shall never see the face of God, nor man, nor Angels, nor your own faces, to eternity: but you shall be in utter darkness, where is weeping, and gnashing of teeth for evermore

And though you think you shall have never a body, you are deceived: you shall have a spiritual dark body which shall be capable to bear those eternal torments, and you shall remember you were told so by a Prophet.

Written by Lodowick Muggleton, *one of the two Last Witnesses and Prophets unto the High and Mighty God the Man Christ Jesus in Glory.*

November 3. 1662.

POST-SCRIPT.

I Have published your Lettter to as many of the Believers of this Commission of the Spirit, as I have had opportunity to meet with them; so I do expect that you should read mine unto as many of the *Quakers* as you shall have the like opportunity.

For *Samuel Hooton* and *W. S.*

Let this be sent to *Thomas Highfield* at *Notingham*, to be delivered to the aboveſaid.

A Let-

A Letter of *Richard Farnſworth* to *Lodowick Muggleton.*

Falſe Judgement reverſed and againſt teſtified by *Richd Farnſworth*, in Anſwer to *Lodowick Muggleton.*

Lodowick Muggleton,

THou who pretends to have received a Commiſſion by voice of words to the hearing of the ear, from a God without thee, to curſe Angels or men to eternity: And ſayeſt thou art the Witneſs of the Spirit, and the laſt Witneſs that ever ſhall ſpeak by Commiſſion from God whileſt the world endureth. And ſayeſt, God hath ordained thee the Chief Judge in the world at this day, to give ſentence upon men and women ſpiritual and eternal, and what ſhall become of them after death. And in obedience to thy pretended Commiſſion, ſayeſt, thou haſt already curſed and damned many hundreds of ſouls and bodies from the preſence of God, elect men and Angels, to eternity, and that thou rejoyceſt in the Condemnation of them, and art wondrous well ſatisfied in giving Judgement upon them. By which it appears, thou wouldſt be both Judge, Accuſer, and Witneſs thy ſelf, to condemn without any right order, and contrary to truth at thy will and pleaſure, which is Antichriſtian and very erroneous: But Error in Judgement ought to be undone, and holden for nothing, as thine is, who notwithſtanding thy pretended Commiſſion, art diſcovered to be a falſe prophet, and in deluſion, as is apparent and manifeſt in ſeveral particulars, in a Reply of Mine to that of Thine bearing date *Auguſt* the 10. 1662. written by thee in Anſwer to *Edward Burrough* to *Dorothy Carter*. But ſince I have ſeen four ſheets of paper written by thee, dated *November* the 3. 1662. and directed to *Thomas Highfield* in *Notingham*, for *Samuel Hooton* and *W. S.* which coming to my hands in *Notingham* the 22th day of the ninth

 month,

month, 1662. (being then prisoner there) I carefully perused over, which I found to be of like nature the other was of. In both which, or all of those Writings of thine, I have found therein contained, implyed, asserted and affirmed by thee, as is apparent unto me, and evident against thee, these necessary Deductions hereafter following, which may be a sufficient discovery of thee, and testimony or warning against thee.

1. That under pretence of a Commission of the Spirit, thou hast abused, belyed, and wronged the Spirit, by presuming in the name and authority of the Spirit, to set up thy self as Judge, Accuser, and Witness, to condemn at thy will and pleasure all such as are beloved, blessed, and justified of God, and his Holy Spirit, who cannot receive thy errors for truth, but deny them, and testifie against thee for appearing in the same under pretence of a Commission in thy imagination, pride, and presumption, because thou sayest, thou art both Judge and Witness. And the Accuser thou art, and false Witness also, who sayest, That never a one that thou hast cursed, shall escape that curse which thou hast denounced upon them. And that if an Angel from heaven should come and say thou hast spoken false, or lyed in the doctrine which thou hast declared, thou hast power to curse Angels or men to eternity. And further sayest, that no God will deliver from thy Sentence; All which sayings of thine are false and erroneous, and therefore undone and holden by me for nothing, but as thy errors, false judgement, delusion, pride, and presumption.

2. That under pretence of a Commission from God, thou hast presumed in thy imagination and pride of thy heart, to exalt thy self above God and Christ, and to take all pardoning power from them, because thou accounts if thy Sentence and Judgement be once pronounced and past, though never so erroneous and false, that they might not be able to reverse, and undo the same. Thou presumes to take all pardoning power from God and Christ in that case, because thou sayest no infinite Spirit of Christ, nor any god can, or shall be able to deliver from thy Sentence and Curse, which is thy error and lying divination, or false doctrine, pride, and presumption, as is apparent.

3. That under pretence of a Commission from the Spirit, thou

presumes

preſumes in thy imagination to be ſingular in doctrine, knowledge, judgement, and power above all men, either Prophets or Apoſtles ſince the beginning of the world, or that ever ſhall be hereafter whilſt the world doth endure.

4. That under pretence of a Commiſsion of the Spirit, thou preſumes to exclude all true Witneſſes of the Spirit, and alſo all true Miniſters, Meſſengers, and Ambaſſadors of Chriſt from the work of the Miniſtery, both now in this Age, and whileſt the world doth endure, to the end and intent thou mayeſt ſet up thy ſelf alone in their places and ſtead, becauſe thou preſumptuouſly ſayeſt, That God hath made thee the Judge of the Scriptures, and hath given thee underſtanding of his minde in the Scriptures above all men in the world, or above all men ſince the world began. That no man doth know the Scriptures but thy ſelf. That no man can truely interpret Scriptures but thy ſelf. That God hath given the Scriptures into thy hand, as he gave the Prieſts Office into the hands of *Aaron*. That no man ought to officiate the Office of a Miniſter, Meſſenger, or Ambaſſador of Chriſt, but thoſe that are appointed by *John Reeves* and thy ſelf. That thou knows more then *Moſes*, the Prophets, or Apoſtles did. That thy Doctrine and the Commiſsion of it, is as true, and of a higher nature than the Prophets and Apoſtles was in their time. That thy Commiſsion, and the doctrine of it, is of a higher nature than that of the Prophet *Elijahs* was, when he commanded four hundred prieſts of *Baal* to be ſlain, by the power of his word. That thou art the laſt Witneſs that ever ſhall ſpeak by Commiſsion from God. And that God will never chuſe any more after thee, whileſt the world endureth; All which are thy errors and lies, which are by me denyed, and againſt teſtified.

5. That (under pretence of thy Commiſsion) thou haſt brought forth a Doctrine contrary to truth, and that the ſame Doctrine ought not to be entertained or received by *Dorothy Carter*, nor none upon the earth, becauſe thou ſayeſt thou art the laſt Witneſs and Prophet that ever ſhall ſpeak by Commiſsion from God; and there is no eternal life to be had but in the faith of thy Doctrine, becauſe thou ſayeſt there is no eternal life to be had but in the faith of the Doctrine of a Prophet who hath a

Commission from God. And there neither is, nor shall be any such Prophet (thou sayest) but thy self, whilest the world endureth. And also sayest, That neither *Dorothy Carter*, nor no man upon the earth can, or ought to judge of thy Doctrine, because thou sayest that neither she, nor no man upon the earth can, or ought to judge of the Doctrine of a Prophet who hath a Commission from God: And sayest, there neither is, nor shall be any such Prophet but thy self, as aforesaid. And to exclude *Dorothy Carter*, and all men upon earth from judgement in point of Doctrine, is to exclude them from reception thereof, and so from the reward, if any be due; which is contrary to the Doctrine of Truth, which saith, *Prove all things, hold fast that which is good*, 1 Thes. 5. 21. *And try the Spirits whether they be of God, because many false prophets are gone out into the world*, 1 John 4. 1. And how can doctrines be proved, and spirits be tryed, if none be capable to judge thereof, who are to receive? By this it is apparent, that thou art unwilling to have thy doctrine proved, and spirit tryed, lest upon tryal and proof thou be found out to be a false prophet, which thou art, as is apparent enough.

6. That there is no eternal life to be had but in the faith of thy Doctrine, and that none upon the earth can or ought to receive the same, because thou hast excluded them all off from judgement in order to reception thereof; by which its apparent, that under pretence of thy Commission, thou labors to exclude *Dorothy Carter*, and all men upon earth from salvation, which makes it evident against thee, that thou art a messenger of Antichrist, and not of Christ.

7. That thou presumes under pretence of thy Commission of the Spirit, to rob Christ of his Office which his Father hath committed unto him, as Chief Judge ordained of God; because thou sayest, thou art chief Judge in the world ordained of God, to give Judgement upon men and women spiritual and eternal, and what shall become of them after death, which is but thy presumption, pride, and false doctrine.

Rev. 1. 5. For Christ Jesus who is the faithful Witness, and Prince of the Kings of the earth, he hath all Judgement committed unto him, because it is written concerning him, *That the Father hath committed all Judgement unto him*, John 5. 22. *And*

hath

Hath given him Authority to execute Judgment, because he is the Son, as it is written, *John* 5.27.

But it is no where written in the Scriptures of Truth concerning thee, *Lodowick*, that all Judgement either is, or shall be (by the Father) committed unto thee, to pronounce the Sentence of eternal death and damnation upon the souls and bodies of men to eternity, as thou hast done. Whereby it appears thou wouldest exclude Christ from his Office (in point of Judgement) which the Father hath committed unto him, and art thereby discovered to be a false witness, and messenger of Satan.

Lodowick, thou art not the chief Judge in the world at this day ordained of God, as aforesaid. Thy Message and Testimony is false and not true, because the true Witnesses of the Spirit, and Ambassadors of Christ who were Anointed and Sealed of God, have declared and said, That God hath appointed a day in the which he will judge the world in righteousness, (not by thee, but) by Jesus Christ whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead, as may be read *Acts* 17. 30, 31.

And because God hath ordained Christ Jesus to be Judge of all men, and hath given them assurance of the same, in that he hath raised him from the dead, thou *Lodowick*, art not that Judge ordained of God, because thou art not Christ Jesus which was raised from the dead; neither hath God given that assurance to all men of thee, that he gave of Christ, by raising him from the dead, as aforesaid. Here I charge thee to be a false judge, and a false prophet, that ran but never was sent of the Lord. Thy judgement and doctrine is very erroneous and false, as is plainly manifest against thee, and is therefore reversed.

They who were the true and faithful Witnesses and Ambassadors of Christ, who were anointed and sealed of God, and had a Commission of God, they did not presume to take the Office of Christ, as Judge ordained of God, from Christ, and assume it to themselves, as thou most unjustly hast done, whereby thou hast appeared to be a false prophet, and messenger of Antichrist.

For they who were anointed and sealed of God, who were the true Witnesses of the Spirit, and had a Commission from Christ,

to whom all the Prophets gave witneſs, they witneſs againſt thee, by teſtifying on the behalf of Chriſt, that he commanded them to preach unto the people, and to teſtifie that it is he who was ordained of God to be Judge of the quick and the dead, *Acts* 10. 42.

Firſt by their Commiſsion they were to preach to the people. And ſecondly by the ſame Commiſsion they were to teſtifie to them, that Chriſt was ordained of God to be the Judge both of quick and dead; Therefore thou art not Judge, becauſe thou art not Chriſt, as aforeſaid.

And whereas thou accuſedſt the Quakers to be of the nature and ſeed of the Serpent, and gave judgement againſt them accordingly, thou haſt cleared them from the ſame by thy ſelf-confutation, and ſelf-contradiction, wherein thou ſayeſt, That the *Quakers* do preach from the Scriptures and light within, and that devils are caſt out, and much good is done by them.

Firſt, the *Quakers* (ſo called) do preach from the Scriptures and light within.

Secondly, becauſe they ſo preach, they are ſent of God; for how ſhall they preach, except they be ſent?

Thirdly, That by vertue of their preaching, and the power which they have received of God, devils are caſt out, and much good is done by them; and ſuch are not of the nature and ſeed of the Serpent.

Thou haſt cleared them from the ſame by thy ſelf-confutation, and then to what purpoſe is all thy falſe Judgement, and what ever thou haſt ſaid againſt them in thy preſumption, pride, and imagination? It is but error in judgement, and is therefore undone, (as I ſaid) and holden for nothing.

Written by Richard Farnſworth *Quaker, and ſent to* Dorothy Carter *to be directed to* Lodowick Muggleton.

Lodowick

Lodowick Muggleton's ANSWER TO *Richard Farnſworths* Letter.

Richard Farnſworth,

I Received a Paper from you, entituled, *Falſe Judgement traverſed and againſt teſtified, in Anſwer to* Lodowick Muggleton. In anſwer to this Paper of yours, I ſhall firſt commend you in theſe two things, firſt, in that you have ſet your name to it; for I have a Letter from a Quaker in *Lancaſhire* which hath neither ſet his Name, nor two letters, yet I have made a ſhift to ſend an Anſwer: but I had rather to have his name or two letters, as I had of *W. S.* The ſecond thing that I commend you for, is becauſe you have ſet down my words ſo truly and punctually, it makes my Commiſſion and Authority to ſhine the more bright and clear to all thoſe that underſtand the nature and power of a Commiſſion, though you in the cloſe of many of thoſe paſſages, have ſlighted, vilified, and ſpoken evil of thoſe things which are as true as Truth it ſelf, and that you ſhall find.

And becauſe you are not under the Sentence of this Commiſſion of the Spirit, by verbal words or writing already, I ſhall give Anſwer to your Letter; for I never do give anſwer in writing to any one that is under the Sentence of this Commiſſion, for he is but as a condemned man; neither is it the practice of any earthly Judge after he hath condemned a man to die, for to treat any more with him that is ſo condemned, neither can that man get the Judge to revoke it: but perhaps a man ſo condemned by the Law may make ſuit to the King, which is above the Law, and ſo may get his pardon, but that is ſeldom known. But it is not ſo with thoſe that are condemned by the Commiſſion of the Spirit, becauſe no condemned perſon can make his Appeal unto God, the King of Heaven, neither by himſelf, nor by any other, becauſe God the King of Heaven is not in this world at all; therefore he hath commiſſionated mortal men to be Meſ-

ſengers,

ſengers, Miniſters, and Ambaſſadors, to treat with mortal men about their ſpiritual and eternal eſtate, and every true Ambaſſador ſtands in Gods ſtead, and hath power to condemn and to ſave alive, that is, to bleſs to eternity, and to curſe to eternity: And this power hath God given unto us two the choſen Witneſſes of the Spirit, neither can God take it again, becauſe God hath ſpoken it, and cannot lye; for he ſaid theſe words, That he had choſen us two his laſt Meſſengers unto this bloody unbelieving world, and that he had put the Two-edged Sword of his Spirit into our mouthes, that who ever was pronounced bleſſed through our mouthes, are bleſſed to eternity: So on the contrary, who ever we pronounce curſed through our mouthes, are curſed to eternity: and this I know God cannot revoke, becauſe he is Truth, and cannot lye.

Therefore to give Anſwer to thoſe deſpiſing, ſlighting, and villifying words of yours in your Letter againſt thoſe Truths which you have ſet down, which was written to *Edward Bourne*, and the four ſheets which I ſent to *Samuel Hooton* and *W. S.* And in the firſt part of your Letter you have ſhewed what ſeed and nature you are of, even as *Edward Bournes*, and *Samuel Hooton*, and *W. S.* have done, you being of the ſame ſeed as they are of, that is the ſeed of the Serpent, which muſt go the ſame way as your father *Cain* which begot you, muſt go; for you have blaſphemed againſt the Holy Spirit that ſent me, by calling the Authority of this Commiſſion of the Spirit Antichriſtian, and very Erroneous, and a falſe prophet, and a Deluſion, with many other wicked ſpeeches throughout your paper, which is a clear teſtimony and diſcovery unto me that you are the ſeed of the Serpent, and ſo guided and led by the ſpirit of Antichriſt now in this laſt Age of the world.

The firſt thing that you do accuſe in me to be falſe is, that you ſay that under the pretence of a Commiſſion of the Spirit, that I have abuſed, belyed, and wronged the Spirit, by preſuming in the Name and Authority of the Spirit to ſet up my ſelf as Judge, Accuſer and Witneſs, to condemn at my will and pleaſure all ſuch as are beloved, bleſſed, and juſtified of God.

Anſwer. That my Commiſſion of the Spirit is no pretended thing; but as true as ever *Moſes* and the Apoſtles Commiſſion

was,

was, and of as great, nay of a greater authority than theirs was, and given by the same Spirit of Truth as theirs was; Neither have I set up my self as a Judge, Accuser, or Witness, but God hath set me up to be the chief Judge in the world at this day; for he hath set me in his stead to be Judge, Accuser, and Witness, to judge and condemn Antichristian spirits, that doth deny God to be a distinct person of himself of flesh and bone, and all blasphemous spirits which sinneth against the Holy Ghost. These two things there is more of the *Quakers* doth commit, than any other Sects whatsoever, therefore there is great need that God shou'd make some mortal man Judge of these conceited, stubborn-hearted people called *Quakers*; neither are those people the beloved, blessed, and justified of God, but the most cursedst of God of all other Sects, neither doth any other Sect fight against Gods being in the form of a man, as they do; for they have got Christ within them, but doth abhor that he should have flesh and bone of his own without them: and by this Christ which is flesh and bone glorified without me, am I made Judge of mens spiritual estate, neither shall any one that I have condemned see any other God or Judge but that Sentence which we the Witnesses of the Spirit have passed upon them.

And though you call it presumption, and a thing undone and holden by you as nothing but errors, false judgement, pride and such like, yet you shall finde it to be as true as if God had judged you himself; for this I can boldly say, that I am as true an Ambassador of God, and Judge of mens spiritual estate, as ever any was since the Creation of the world: and if you *Quakers* and others can satisfie your selves that there never was any man commissionated of God to bless and curse, then you shall escape that Curse that I have pronounced upon so many hundreds: but I onely shall suffer for cursing others, without a Commission from God, but I know by what authority I do these things, and so I am at perfect rest; as to my Eternal happiness, in that I have been obedient unto my Commission which was given of God by voyce of words, to the hearing of the Ear.

You say, that I under pretence of a Commission from God, have presumed in my imaginations, and pride in my heart, to exalt my self above God and Christ, and to take all pardoning

power from them, because by you, that I account of my sentence and Judgment, if once pronounced and past, though never so erroneous and false, that they might not be able to reverse and undo the same: that I presume to take all pardoning power from God and Christ in that case, because I say no infinite Spirit of Christ, nor any God can, or shall be able to deliver from my Sentence and Curse, which you *Quakers* doth say these sayings aforesaid is my error, and lying divination, or false doctrine, pride and presumption, as is apparent.

Answer. That my Commission is no pretended thing, but as true as *Moses* and the Prophets, and as the Apostles Commission was, and *John Reeve* and *Lodowick Muggleton* are ordained and chosen of God by voice of words, and commissionated with power as realy and truly as ever *Moses* and *Aaron* was. And as *Moses* and *Aaron* were the chosen Messengers and Commissioners of the Law, so likewise are we the two chosen Witnesses and Commissioners of the Spirit: And as *Moses* and *Aaron* were the two first which God chose to give forth the Law, and to prescribe Rules of Worship for the people of *Israel*, so likewise we two being the two last chosen Witnesses of the Spirit, we have power and authority in this Commission of the Spirit, for to declare what the true God is in his form and nature, and what worship doth belong to the knowledge of the true God in these latter days, which cannot be known but by this Commission of the Spirit onely.

And as for my taking of all pardoning power from God and Christ, in this you shew that you have gone no further, nor hardly so far as the Priests of the Nation; for you have got a God and a Christ too, and yet neither your God nor your Christ hath never a body, and in this you are worse than any other Sect: for though other Sects of Religion will have a God and a Christ, yet they can finde but one body, and that is the body of Christ, but the Fathers body they cannot finde at all: but you *Quakers* can finde never a body neither for God nor Christ but your own bodies, for you have got your Christ and God all within you, so that Christ hath never a body of his own, but is forc'd to make use of every *Quakers* body for his Spirit to dwell in. But from that Christ which suffered death in his own body, and rose again

in

in the same body, and is now in Heaven in the same body, according to the Scriptures, from this Christ which is the onely God, I say I have power over all other Gods or infinite Spirits whatsoever, and from this Christ which God-Man now above the stars, have I this pardoning power and damning power, neither did I take it of my self, but it was put upon me by God himself: for if I had not obeyed the voice of God when he spake to *John Reeve*, then he was to pronounce me cursed to eternity, and so by my yielding obedience unto the voice of God, I was made partakers of that power to bless and curse to eternity; and this is that power which you say I presumptuously have exalted my self; neither will God give this power to any more after me, neither can any man come to the assurance of the favor of God now in these days, but in believing that God gave this power unto *John Reeve* and my self; for there is no coming to know God, nor see God, but by the faith in this Commission of the Spirit: for I having the Keys of Heaven and of Hell, none can get into Heaven except the Witness of the Spirit doth open the gates, and so the King of Glory may enter in, that is, the knowledge of the true God his form and nature may enter into your hearts, by having faith in this Commission of the Spirit: for God hath given me the same power now, as he gave to *Peter* when he was upon earth, and what power that was may easily be read where Christ said unto *Peter*, *Upon this Rock will I build my Church*. Also he did give unto *Peter* the Keys of Heaven and of Hell. Also he should have power to binde and loose, and whose sins he remitted should be remitted, and whose sins he retained should be retained. What is the remitting and retaining of sins, but to forgive them their sins which received his Doctrine, and to retain and binde their sins of unbelief more close upon their consciences, for their despising of the Doctrine of Christ which he did teach? And was this any less than blessing and curling, or opening the gates of Hell and of Heaven? and yet you see that Christ gave this power unto man: you would have said as much by *Peter* and others, if you had been living in those days, as you do by me: you would have said that they did it out of the pride and presumption of their hearts, though they had their Commission put upon them by God himself, as I have now in this Commis-

miſsion of the Spirit: and as *Peter* had power to bind and looſe, or to remit and to retain, ſo likewiſe hath the ſame God given me power to bleſs and curſe men and women to eternity: and this is the keys of Heaven and of Hell, for the bleſsing of a commiſsionated Prophet it opens the gate of heaven, that is, it opens the heart in love to that God that ſent ſuch a Meſſenger of glad tidings of Salvation: So on the contrary, the curſe of a Prophet it opens the gates of Hell, that is, it opens the heart in envy, malice and revenge; nay ſometimes when the gate of Hell is opened by the curſe, it hath cauſed revenge to increaſe ſo hot, that it hath broken forth into a great flame, the fire of Hell hath been ſo hot burning within them. This I know by experience, which I never did know until the Keys of Heaven and of Hell were put into my hands by God himſelf, and by this I know what *Peters* and other Prophets power was; for God hath given power for one creature to judge another, and what that man doth which hath authority from God, God himſelf cannot undo it; for it is not the light of Chriſt within you *Quakers*, nor the letter of the Scriptures, nor God without you, that ſhall deliver you *Quakers* and others that are under this Sentence, from that curſe which I have pronounced upon you, though you call it error, lying divination, falſe doctrine, pride and preſumption: but it will appear to be no other but the Curſe of God himſelf, though it be pronounced by a mortal man like your ſelves.

3. And as for my being ſingular in doctrine knowledge, judgement and Power above all men, either Prophets, or Apoſtles ſince the beginning of the world, or that ſhall ever be hereafter, whilſt the world doth endure.

Anſwer. This is as true a ſaying as ever was ſpoken, for this being the Commiſsion of the Spirit, it hath more ſpiritual knowledge, judgment, and power above all men either Prophets, or Apoſtles, why? becauſe *Moſes*, and the Prophets did not know ſo much as the Apoſtles did, becauſe *Moſes* Commiſsion was that of the Law, under the title of God the Father, therefore the Apoſtle ſaith concerning thoſe that were educated under the Law of *Moſes*, they were under a cloud, and ſaw but darkly as in a Glaſs, ſhewing the benefit which came to thoſe that were under the Faith of the Goſpel, for thoſe that were under the

Law,

Law, they were come but to Mount *Sina*, which gendred unto bondage, but those that were come unto the Faith of the Gospel, were come unto Mount *Sion*. Now the Law of *Moses* was Mount *Sina*, and the faith of the Gospel of Jesus was Mount *Sion*, and this Gospel of Jesus, which was committed to his Apostles, was the Commission of the blood, and this Commission of the blood, did know more then the Commission of the Law of *Moses*, and the Prophets did, so likewise this Commission of the Spirit, doth know more then either of them both; for *Moses* and the Prophets had no Scriptures for to interpret or expound, but their own prophesies, therefore the Apostles must needs know more then the Prophets did, because they were the only interpreters of the Law and the Prophets, and of their own signs, so therefore their knowledge in the Gospel, must needs be greater then that of the Law; so likewise we the Witnesses of the Spirit must needs know more then either Prophet or Apostle, because none can interpret the Scriptures, but we the Witnesses of the Spirit, and this Commission of the Spirit did God force, and lay upon us against our wills, and withal he hath given us understanding of his minde in the Scriptures above all the men in the world, which words of Gods I finde to prove true, for I do certainly know that I have more spiritual knowledge then all the men in the World, nay I am sure that I do know more in spiritual things, then ever Prophet or Apostle did since the beginning of the World, then of necessity it will follow that I do know more then any shall do to the end of the World, because I am one of the two last Witnesses and Prophets that God will ever send; therefore my knowledge, and judgement, and sentence must needs be above all that is gone before me, or that shall come after me to the end of the world, yet I am no way lifted up with pride and presumption because of this knowledge and authority that God hath given me above all men since the beginning of the world, to the latter end.

I know what I say to be truth, for true knowledge is never puffed up with pride, neither am I, whatsoever the seed of the serpent may judge of me, for I do neither bless any out of affections for any by ends, but according as I do discern their Faith in the thing, neither do I curse any thorough envy or

malice, but either it is because they have sinned against the holy Spirit, a sin that is not to be pardoned, or else I do know them to be of that reprobate seed, and so I know my judgement is true, and according to the tennor of my Commission, so that I am neither lifted up with pride, nor cast down, or troubled with sorrow; but am very well satisfied in those that go on the right hand, though they are but few, as I am with those that go on the left hand, though they be many; for I see it must be so, for God hath so decreed it, and he hath been pleased to make it known unto me, and hath made me the onely Judge of the two seeds now in this last days, which is a thing I never did desire.

4. There is little of your matter in this particular, but rehearsing of my words, onely you say that I under the pretence of the Commission of the Spirit, that I do presume to exclude all true Witnesses of the Spirit, and also all true Ministers, Messengers and Ambassadors of Christ from the work of the Ministry, both now in this age, and whilest the world doth indure, to the end and intent that I might set up my self alone in their places and stead.

Answer. That my Commission of the Spirit is no pretended thing, but as true as God is Truth, neither is there any true Messenger, Minister, or Ambassador of God in this world at this day but my self, neither shall there be any sent of God after me to the worlds end; for there can be no true Minister except he be sent of God by voice of words to the hearing of the ear, or else by him that is so authorized; which I know no speakers in the world hath, neither the Priests of the nation which are ordained by man, nor no other Sect, which by their natural wit, from the letter of the Scriptures, doth think because they can play upon the letter of the Scriptures as upon a Harp, that they are very good Ministers of Christ, but he sent them not: and as for you *Quakers*, which thinkes the light of Christ within you, is sufficient to make you Messengers and Ministers of Christ, you are much mistaken, for you do but run into the Ministry before you were sent, for the light of Christ within a man did never authorize any man to be a Minister of Christ, except he be ordained and authorized from a God without him, or from a man without him, which you *Quakers* do abhor to think that there should be

any

any other authority besides the light of Christ within you, but you will finde that the authority of a God without you, will be too hard for the light of Christ within you.

For little do you *Quakers* know what that Son of Man is which *John* in *Revelation*. 1. 13. speaketh of, so in the 16 verse, *There went out of his mouth a sharp two-eged Sword*. Now this Son of Man which *John* speaketh of, was no other but Christ himself, and this Christ is the very God, and he is that *Alpha* and *Omega*, the first and the last, he that was dead, and behold he is alive for evermore, and this two-edged sword that came out of his mouth, he hath put into my mouth, and that was when he said, I have put the two-edged Sword of my Spirit into thy mouth to pronounce blessing and cursing to eternity; now God having put the two-edged Sword of his Spirit which came out of his mouth, and hath put it into mine, how will you *Quakers*, or any others dare to deliver your selves from it? for it is a two-edged Sword; it cuts down the seed of faith, as the wheat in love, and makes it obedient unto the Commission of the Spirit, and so they are gathered as Gods wheat into his barn, which barn is the Commission of the Spirit, for every Commission is a shelter, or as a barn to keep the wind, storms, and rain off from the wheat: but on the contrary the other edge of this Sword which is put into my mouth, it cuts down the tares: the tares is the Seed of Reason, which are bound in bundles and cast into the fire: for this edge of the Sword which is the sentence of condemnation, it cuts down many bundles of the seed of reason for the fire of hell, to one sheaf of the seed of faith which is gathered into Gods barn, that is, to believe the Commission of the Spirit. Now the *Quakers* and all other Sects, the speakers of them, and many hundreds of their believers besides, are those tares which this Commission of the Spirit hath cut down by the edge of this Sword, which shall be as bundles of tares fit for nothing else, but for that eternal fire, because they have dispised that their fellow creature should have power to bless and curse, though God will have men and women justified and condemned, no other way but by man like themselves; for it was always Gods practice to give authority to men that are mortal, to Judge and Condemn according to the tenor of their Commission, whether it be for a temporal death, or an eternal

dea

death: and this power hath God given unto me, and in this regard I am the onely and alone Judge what shall become of men and women after death, neither shall those that are damned by me, see any other God or Judge but me, or that sentence which I have passed upon them: but the blessed shall see that God face to face, which hath set me as an Ambassador in his room, and this power I know God will never take from me, whatsoever you *Quakers* deny or testifie against.

There is little in this particular also, but my words repeated, onely this, there is something concerning *Dorothy Carter*, whereas I neither say that *Dorothy Carter*, nor no man upon the Earth can, or ought to judge of the doctrine of a Prophet, that hath a Commission from God, there being none in the world at this day, but my self.

Answer. Who do you, blind *Quakers*, think should be the Judge of a Prophet that hath a Commission from God? is not a true Prophet the Law-giver, and ought not every one to submit unto his Laws? hath not a Prophet a prerogative power as a King hath? doth not a true Prophet stand in the King of Heavens room, as an Ambassador doth in the place of an earthly King? and shall those that are to be subject to the Laws of the King, go to try whether the Kings Laws be good or just? nay those that are the Kings Friends, ought not to try whether the Kings Laws or Declarations be just, because his friends happiness lieth in yeilding obedience unto it; and if his Friends ought not to try the King, much less his enemies: so I say, though *Dorothy Carter* be a Friend to the Prophet of the Lord, that it lieth not in her power, neither is it for her to try the Doctrine of a Prophet, but to submit unto the Doctrine and power of a Prophet, for therein lieth her and all others safety. And whereas you say, that I have excluded *Dorothy Carter*, and all other men upon Earth, from salvation, I do here testifie, that she is one of the blessed of the Lord, with many others in the world at this day, though I will not allow *Dorothy Carter*, nor no other, to have power to try a true Prophets Doctrine, though they be believers of it, that doth not exclude them from salvation, but gives them the more assurance of it, in that they suffer themselves to be try'd by a Prophet, and his Doctrine; therefore I do exclude *Dorothy Carter*,

ter, and all men upon Earth in point of tryal or Judgment of the Doctrine of a Prophet that hath a Commission from God, as I have, and if those of the same Truth with a Prophet, may not try a Prophet, how will you do that are enemies to try his Doctrine? for it is not your quoting of the letters of the Scriptures as you have done in two places, nor the light of Christ within you, that can try me, for I being one of the last Witnesses and Prophets by Commission from God, I am made Judge of the Scriptures, and Judge of the light of Christ within you, and how will you do? or by what will you try my doctrine and me, seeing I am made Judge of the Scriptures, and of your light of Christ, and your light of nature, and all that is within you and without you both? it is all to be condemned by me, by which way then can you come to try me, and to make me appear to be a false prophet, as you say is apparent enough?

The sixth and seventh things that you upbraid me with, that I say there is no eternal life to be had but in the faith of this Doctrine. And that I do presume under pretence of my Commission of the Spirit, to rob Christ of his Office which the Father hath committed unto him as chief Judge ordained of God; with many other sayings of mine which hath been expresst in a Letter of mine unto *Samuel Hooton* and *W. S.*

Answer. That there is no eternal life to be had now in these days, but by faith in the Doctrine of this Commission of the Spirit, that is truth, and many there is that can witness the same, I mean in those that have heard the sound of it, and it will be found to be so by you *Quakers*, and many hundreds of other Sects besides. And as for my saying that God hath made me the chief Judge in the world at this day, that is true also, notwithstanding Christs having all Judgement put into his hands by the Father; for that is nothing to you what is spoken of in Scripture, that will do you no good: for this Christ which the Scriptures speaks of, is God the Father, and this God hath chosen and ordained me to be the chief Judge in spiritual and eternal things: Also he hath made me Judge of the Scriptures, as I said before, neither have I taken the Office from Christ, but he hath given it unto me, and hath invested it upon me, neither will he take it away from me, and that you and such as you are shall finde to

your eternal sorrow, make as light of it as you will you shall not be delivered.

The latter part of your Letter hath little in it but repeating of Scripture-Texts, and some passages or words of mine which you do invade against me, there is one thing would make one smile, and that is this, because it is not written in the Scriptures of truth that I *Lodowick Muggleton* art ordained of God to be the chief Judge in the world in these last days, will it follow therefore that I am not the chief Judge because my name is not recorded in Scriptures? If you had lived in the days when Christ was upon earth, you would hardly have found his name recorded in the Law and the Prophets; nay, it is the more probable that I am ordained the chief Judge, because my name is not recorded in Scripture; for if there had been such a name written in Scriptures that should be the last Prophet in the world, many men would have named their sons *Lodowick Muggleton*, and that is the cause there is so many *Johns* and *Thomasses*, and *Jeremiahs*, with many other Scripture Prophets and Apostles names: but there is never a *Lodowick Muggleton* in all the Scriptures, and yet God hath ordained him to be the Judge of *Quakers* and all other despising spirits. And though there be a general Day of Judgement, that is, a general day of Execution when men shall receive the possession of eternal happiness, or eternal misery, and this may be called the day of Judgement which Christ shall judge the world with, when as it shall be said, *Come you blessed*, and *Go you cursed*: but the Judgement and Sentence they have in this life by those Prophets, Ministers and Messengers of Christ which he hath made Judges for that purpose, it is just like a Goal-delivery. The Judges many times condemns men to die, yet the Execution is not immediately done, but at the day appointed it is: so it is with all true Prophets who are made Judges of the spiritual and eternal estate of mankinde; they have their Judgement in this life, and in the day of death it is put in execution by Death, for there shall be no more pleading with God, but this will be all that God will say in the Resurrection, *Come you blessed*, and *Go you cursed*: neither shall you *Quakers* and others have any other Sentence but what I have passed upon you, and when death seizeth upon you, then shall you enter into the possession

of

of it by passing through this first death, and so enter into the second death, where you shall remain for ever and ever.

In the last place you say, that I accuse the *Quakers* to be of the nature and seed of the Serpent, also I do say that the *Quakers* do preach from the Scriptures and light within, and that devils is cast out, and much good is done by them.

And from these words of mine you say that I confute and contradict my self, for this *Quaker* would fain prove that because they preach from the Scriptures, and light within, therefore they are sent of God, for how shall they preach, saith he, except they be sent? and by vertue of their preaching, and the power they have received of God, devils are cast out, and much good is is done by them, and such, saith he, are not of the nature and seed of the Serpent.

Answer. As for you *Quakers* being the nature and seed of the Serpent, that is certainly so, and can be no other ways, because you are the very influence of *John Robins* spiritual witch-craft power upon you, and the very spirit of Antichrist doth run thorough the bodies of the *Quakers*, for they do all of them deny a personal God without them, they do all of them deny also the resurrection of a body, so that they are the greatest fighters against God of any, for they having got Christ all within them, they are such a proud, conceited, stiff-necked people, that no body can deal with them but this Commission of the Spirit; and this I will say to you, that there is never a *Quaker* that is a speaker, neither man nor woman that liveth and dyeth in that principle, that can possibly be saved, no more then *Cain* and *Judas* is saved, think of your selves what you will: and do not you *Quakers* think because you by the letter of the Scriptures, and by the light within you, do cast out devils, and much good is done thereby, that you are ever the less the Serpents seed, neither doth that prove that you are sent of God, but rather the contrary, for the Priests of the nation, and all other Sects of Religion doth the same things, for the Papist Ministry by report hath done more wonderous things in that kinde then any *Quaker* ever did, by the laying on of the hands of the *Elders*, and anointing of them with Oyl, and praying over them and such like, they have cured, as they say, diseases, and cast out devils, and other wonderous things,

and which I never heard that any *Quaker* ever did: the greatest things, that ever I have heard the *Quakers* do, is to finde fault with a piece of Ribbon, or Gold-button, or a Bandstring, and such like, and to possess themselves with a melancholly spirit of Witch-craft, and so fall into Witch-craft fits, to lie humming and groaning, which doth fright the beholders, so in stead of those merry devils which they had upon the Ranting-score, where all was good lying with their neighbors wife, deflowering virgins, couzening and cheating, and destroying every one in their outward estate which did entertain them, and now that devil is cast out, now they are grown in as much extream on the other side, for now they are grown so precise and exact for apparel and for words, no word must be plac'd out of joint, so that no man can almost tell how to deal with them; and this melancholy devil hath cast out the ranting devil, which makes them so proud and stiff-necked, thinking themselves that they are better then other people, when as they are worse, for they are possest with the spirit of Witch-craft, which makes them a two-fold more the children of the devil then they were before, which none can discover but this Commission of the Spirit, neither did I ever hear by any which hath heard the *Quakers* speak, that they did ever preach any sound doctrine, but onely exhort people to hearken to the light within them, which is a very low and easie thing for every ordinary understanding to comprehend, and that is the cause there is such a multitude of men and women fall into it, which if they were sent of God, there would but few understand their doctrine nor bear their words; for no *Quaker* need suffer any thing for his doctrine, for that is but like other mens, nay, there is not so much in their doctrine, as there is in the Priests of the nations doctrine, therefore the Quakers are not sent of God, no more then the Priests of the nation, or any other Sect is, for the Priests of the nation they preach from the light of the Scriptures, and from the power of the civil Magistrate, and the *Quakers* they preach from the letter of the Scriptures, and from the light of Christ within, and though devils be cast out by you both, and much good be done by you both, yet neither of you are sent of God, because neither of you nor no other is sent by voice of God without you, so that I have not

cleared

cleared the *Quakers* from being the Serpents seed, neither have I confuted my self, neither will my Judgement prove false concerning you *Quakers*, but you will finde it to as much purpose, as if God had said it himself, notwithstanding you call it false Judgement, Pride and Presumption, and error in Judgement, and therefore undone, and holden for nothing by you *Quakers*, and so forth.

Now I have given answer to as many passages in your paper as is necessary, I have been something larger then I did intend, but because others may be benefited by it, it may be worth the labor: for had it been no more for others benefit then for yours, I would onely have sent the sentence unto you, and no more: but I having read and viewed your paper over with serious deliberation, I finde very little matter or substance in it, but the repeating of my words: but for that which is your own, the most of it is in speaking evil of those truths which you have read out of those four sheets which was sent *Samuel Hooton* and *W. S.* and in that Letter to *Edward Bourn*, which is a clear discovery to me that you are the seed of the serpent, and that you have sinned the sin against the holy Ghost, for that is a thing which most *Quakers* do, for I find in your paper a multitude of blasphemous speeches against this Commission of the Spirit, by calling of it errors, false judgment, delusion, pride, and presumption, with many more such like expressions almost at the end of every sentence, which is enough to damn a thousand *Quakers*, if they should speak but the fourth part as you have done: therfore in obedience unto my Commission, I do pronounce *Richard Farnsworth*, for this his cursed blasphemy against the holy Spirit that sent me, cursed and damned, both in soul and body, from the presence of God, elect men Angels to eternity.

For God hath made me the Judge of the Light of Christ within you, and of that infinite Spirit which you call God without you. For though Christ be the true way, yet I am, as *John* the Baptist was, the messenger to prepare the way, and so make his paths straight. And though Christ be the truth, and the life, yet I am the onely declarer what this truth and life is. And though Christ be the door, yet I have the key given me to open the door to life Eternal, and this Commission of the Spirit is the

key

key of *David*, which openeth and no man shutteth. And though Christ be the true Shepherd which hath laid down his Life for his sheep, yet I must be, as *Peter* was, I must feed his sheep, and feed his Lambs with that green pasture, which is the doctrine of truth, whereby they may ly down in perfect rest in their minds, and rejoyce in God their Saviour, so that they may leap for joy, as the young Lambs do upon the green hills. And though Christ be the onely true God, the King of Heaven, yet I am his onely Ambassador, so that there is no coming to treat with him, but by receiving his Ambassador, this Commission of the spirit being it.

These things being so, How is it possible that you *Quakers*, and others, that have despised the Commission of the Spirit of truth, should escape the damnation of Hell?

Written by Lodowick Muggelton, *one of the two last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus in Glory.*

Lodowick Muggleton's Reply to *Richard Farnsworths* printed Pamphlet.

I Saw a printed Pamphlet of *Richard Farnsworth*, called, *Truth Ascended*: Or, *The Anointed and Sealed of God defended*, as a testimony as he saith, against a counterfeit Commission, as he calls it, meaning *Lodowick Muggelton*.

I had thought not to have printed no more, but seeing this *Quaker* hath put something in print against me, he thinking thereby to make me the more odious unto the world, and to lye the more open to the Magistrate, he hath printed this pamphlet against me, and because the *Quakers* shall not boast, as if they had set out such a thing that could not be answered, I am moved in my mind, to put those Letters of the *Quakers* to me, and my Answers to them, with my Answer to this printed pamphlet into the publike view, that their deceit may be the more discovered

to

to the world, and that I am not ashamed to own those Letters which I sent to them, nor that sentence and curse which I have pronounced upon them and others, let the effect be what it will.

And whereas *Richard Farnsworth* doth say, that he is bold in the behalf of the Lord, once again to bear his testimony against, as he calls it, my pretended Commission, and the Doctrine thereof. I marvel what Lord it is the *Quakers* are bold in? a true Prophet may blow their Lord away with the breath of his mouth, for they have no other Lord or God, nor Christ, but what is within them, for their God nor Christ they so much talk of, hath never a body nor substance of his own, as those Letters aforewritten of mine doth more fully discover, wherein the *Quakers* are discovered to be led and guided by the spirit of Antichrist, which doth deny God come in the flesh, that is to say, that the flesh and bone of Jesus Christ, which he suffered death in, is not now living in heaven distinct of himself from man; this I say is the *Quakers* faith, and principle, and Antichristian, this I know to be true, as will be read in those Letters of mine unto them: and from this body of Jesus which they deny, have I power to blow *Richard Farnsworths* Lord which he is bold to, away; for they own no other Lord but what is within them, so that all *Quakers* in their conceit are Gods, but I shall say no more of that, but shall proceed to answer those things which are of most concernment, and most needful in his printed Pamphlet, for the satisfying of all people who shall come to read or hear it, which is as followeth:

WHat I have written in a sheet of paper to *Edward Burne*, and also those four sheets to *Samuel Hoton* and *W. S.* which was directed to *Thomas Highfield* at *Nottingham*, and I do own to be as true as the Prophets and Apostles Writings were to those people in their time, neither shall they be delivered from that Sentence which I have declared or pronounced upon them: Also I was in some hopes that you would have put them Letters, with that which I sent to you, in print as they were written to them, and you, it would have saved me that charge and trouble which now I shall be put into; for I will,

get them printed come unto publick view, with your Letters to me without any alteration, but as you have written them to me, so that my presumption, pride, and false doctrine, as you call it, and your deceit and Antichristian spirit may be discovered unto the world, that the people may be no more cheated with your hypocritial shew of holiness, which never could have been discovered by any but by this Commission of the Spirit which God hath given to *John Reeve* and my self.

And whereas you *R. F.* doth say, that you are bold on the behalf of the Lord, once again to bear your testimony against my pretended Commission and the doctrine thereof, and that you shall make it appear that it ought not to be entertained by any man or woman upon earth, because, say you, it is contrary to truth: And that my Judgement ought by all to be reversed, undone, and made void, because, say you, it is erroneous and false; for, say you, that I am no chosen Witness of the Spirit of Truth; neither have I, say you, received any Commission from Christ, to whom all the Prophets gave witness, as hereafter appears.

L. M. Here the Reader may see how simply he proves that I have no Commission from Christ, and that I am no chosen Witness of Christ.

R. F. 1. He tells me, that there were chosen Witnesses of Christ to whom all the Prophets gave witness: this he proves out of the *Acts of the Apostles* in divers places.

2. That they had a Commission from Christ to whom all the Prophets gave witness, or that he commanded them to preach to the people. This he proves likewise out of the *Acts of the Apostles*.

3. They who were chosen Witnesses of Christ, whom God the Father anointed sealed and sent, and had a Commission from the Spirit and Power of Christ, to whom all the Prophets gave witness, in testifying on the behalf of Christ, their testimony stands as an evidence against, as you say, my pretended Commission and the doctrine thereof.

L. M. Reply. Let any man that knows what belongs to a temporal Commission, judge whether these places of Scripture which you have named, doth prove me a false witness, and my Commission

miſsion to be a pretended thing, or no: for I do own and believe that the Prophets under the Law were true witneſſes of Chriſt, that is, they did witneſs and teſtifie unto the people of the Jews that Chriſt the Savior of mankinde was to come, and to be born of a Virgin, this I do faithfully believe. Alſo I do own and believe that the Prophets and Apoſtles were true Witneſſes and Ambaſſadors of Chriſt, and that the Apoſtles were choſen Witneſſes of Chriſt to teſtifie and witneſs that Chriſt the Savior was now born in their time, when they did thus witneſs, as the Scriptures doth abundantly relate. Alſo I do own and believe that Chriſt is ordained to be the Judge of the quick and the dead. Alſo I do own and believe that the Scriptures were ſpoken as Holy men were inſpired, and ſo they may be called, (and are owned by me to be) the Word or Words of God. Yet this I ſay by the way, that no man upon the earth at this day, doth know the Scriptures truly, nor can interpret them truly, but in the Witneſſes of the Spirit, becauſe all men in theſe days are ignorant of the form and nature of the true God, and the right Devil, as I have ſhewed in thoſe Letters to *Samuel Hooton* and *W. S.* and to *Edward Bournes*, and to your ſelf. Thoſe Letters do open it more at large.

Again, Do you blinde *Quakers* think that the repeating of Scripture-texts, which were other mens Commiſsions and words, that it will prove me a falſe witneſs, and my Commiſsion to be a pretended thing? then I ſay thoſe Jews which were under the Law of *Moſes* might as truly have ſaid as you do by me, that the Apoſtles Commiſsion wat but a pretended thing, and their witneſs which they bore to Chriſt was a falſe witneſs, and ſo they did; therefore they perſecuted them for it, as you would do me if it lay in your power, as it did in theirs.

4. *R. F.* By their Commiſsion they were to preach to the people, and the ſame Commiſsion and the doctrine thereof they were to teſtifie to them that Chriſt was ordained of God to be the Judge both of quick and dead: but thou art not Chriſt to whom all the Prophets gave witneſs, therefore it is evident that thou art not chief Judge ordained of God, though thou preſume to ſay that after death they ſhall never ſee any other God or Judge, but the remembrance of that Sentence which you the

pretended Witneſſes of the Spirit did paſs upon them in this life, becauſe thou falſly ſaith, no man knows the Scriptures but thy ſelf, and that no man can truly interpret the Scriptures but thy ſelf, and that no man ought to officiate the Office of a Miniſter, Meſſenger, or Ambaſſador of Chriſt, but ſuch as are appointed by *John Reeve* and thy ſelf.

Which Aſſertions or Doctrines of thine are falſe, and not true: for this I ſay, that the onely knowledge and right of interpreting Scriptures belongs not to thy ſelf, but to the Lord Jeſus and his bleſſed Spirit, who is the true Judge, and hath power to open mens underſtandings, and can give them the true knowledge and right underſtanding of Scriptures, *Luke* 24.32.

Lodowick Muggleton's Reply.

The Reader may ſee the groſs darkneſs of the *Quakers*, here he proves my Commiſſion, as he doth think, to be falſe and a pretended thing, from the letter of the Scripture, as if the Prophets and Apoſtles Commiſſion being repeated over ſo many hundred years ſince, would make my Commiſſion falſe, and to be but a pretended thing, when as I do declare that I do not take up my Commiſſion from the letter of the Scriptures, as other men do; for that is a pretended Commiſſion which doth counterfeit and pretend to do the ſame things, as they did which had their Commiſſions ſigned and ſealed by the voyce of God himſelf, as *Moſes* and *Paul*, the Prophets and Apoſtles, theſe I do own that they had a Commiſſion from God, but what is this to any *Quaker*, or any other man? doth this prove that the reading of other mens Commiſſions will make a man a Miniſter, Meſſenger or Ambaſſador of Chriſt? ſurely no, neither will the reading of the Scriptures prove my Commiſſion to be falſe and a pretended thing, as you ſay it is, for I ſaid in thoſe Letters to the *Quakers* that my Commiſſion is as true as the Prophets and Apoſtles Commiſſions were, and of a more higher nature then theirs were, this I own to be true; for my Commiſſion was given by voyce of words from God as theirs were, therefore it is that I certainly know that God did give a Commiſſion to *Moſes* and the Prophets and unto his Apoſtles.

Alſo as *Moſes* and *Aaron* were the two firſt that God did chuſe and give a Commiſſion unto, to act forth the Law, which did

ſignifie

signifie the water: so likewise God hath chosen *John Reeve*, and *Ledowick Muggelton* to be his two last Witnesses, and Prophets of the Spirit; so that the repeating of the true Prophets and Apostles Commissions over again now, will never prove me a false witness nor my Commission to be a pretended thing, for the *Jews*, which were under the Law of *Moses* might, and did as well say as you do by me, that the Apostles Commission was false and a pretended thing, by their repeating of the Law and the Prophets: but the repeating of other mens Commissions will not make void that which is given by voice of words from God, for that will stand for ever, and that you and many more shall know to your eternal pain and shame, let your pretences be what they will.

Also I do own that the Prophets and Apostles of Christ did witness and testifie that Christ was ordained of God to be the Judge both of the quick and the dead.

I also do own and believe the same thing my self, but what doth this prove therefore that I have no Commission from God to be the chief Judge of *Quakers* and other dispising spirits? That doth no ways weaken my power, but rather confirm and make it the more stronger, for I do believe Jesus Christ to be the the onely God both God and Man in one person, by whom the world was made, and from this Christ God-Man am I made Judge, and not from the letter of the Scriptures, which were other mens Commissions, so that I am no Minister of the letter, but a Minister of the Spirit, and so the chief Judge ordained of Christ by voice of words, as *Moses*, *Elijah*, *Paul*, and *Peter*, other Prophets and Apostles were, so that though Christ be chief Judge of the quick and the dead, in that he hath power to raise mankinde again at the last day, and so give possession of eternal happiness to the seed of Faith, and possession of endless misery unto the seed of Reason, and in this regard Christ is chief Judge both of the quick and the dead, yet this doth no ways prove me a false Judge but rather the contrary, for all Prophets and Apostles which were ordained of God were Judges, and some more chief then others, as *Moses* was a chief Judge, *Elijah*, and *Elisha*, and *Samuel*, and divers others were chief Judges, they being above all other Prophets at that time, therefore chief

Judges in the time of their Commissions so likewise the Apostles were all Judges, yet *Peter* was more chief Judge then all the rest, so is it now, *John Reeve* and my self being the last chosen Witnesses of the Spirit, we are Judges, but while *John Reeve* was living he was chief Judge, but he being fallen a sleep I am chief Judge, much like unto *Elijah* and *Elisha*, yet in all this there is no dis-throning of Christ, nor diminishing of his honor and power of being the Judge of the quick and the dead. And as for my saying, that no man knows the Scriptures, nor can interpret the Scriptures truly but my self, that is a standing truth, neither shall any man or woman that I have passed the Sentence upon be delivered from it; and as for the interpretation of the Scriptures belonging unto the Lord, as you say, and not unto my self; to this I say, God doth not come down from heaven upon this earth to interpret the Scriptures unto men, but this was always Gods practice to Commissionate particular men, and furnish them with gifts for that purpose, and what interpretations of Scriptures they give, it is owned of God as if he had done it himself; therefore the people of the Jews would have *Moses* to speak unto them, he being a man like themselves they could better hear him then God, because Gods voice was so terrible that mortals could not bear it, yet *Moses* words are owned to be the words of God, as if God had spoke them himself, and so all Prophets and Apostles could say, *Thus sayeth the word of the Lord*; so that what declaration or interpretation a Messenger of God doth give, it may be said it is from God, and so ought to be received by man; so that Christ doth not teach every particular man neither by his Spirit, nor by voice of words; but if any man believe him that he is sent of God, he may be said to be taught of God; so that the true and right interpretation of the Scriptures, it lyeth in those men that God hath chosen, anointed, and sealed for that purpose, and men cannot come to the knowledge of God, nor the true meaning of the Scriptures, no other way; so that I knowing these things to be true, that the interpretation of Scriptures belongs unto Commissionated men, and not unto Christ himself, as the *Quakers* doth vainly imagine.

5. *R. F.* doth say, that the chosen Witnesses of Christ, who had a Commission from his blessed Spirit, they were anointed and sealed of God.

6. Saith

6. Saith he for the Ambassadors who had a Commission to Preach, and were anointed and sealed of God.

7. He saith the Ambassadors of Christ who were anointed and sealed of God, and had the ministration of reconciliation given unto them.

8. The Ambassadors of Christ who were anointed and sealed of God, and had the glorious ministration of the Spirit given unto them.

9. He saith the Ambassadors of Christ, and chosen Witnesses of the Spirit, who were anointed and sealed of God, they were workers together with God.

10. He sayeth the true Witnesses of the Spirit and Ambassadors of Christ, by the Father of Mercies, and God of all Comfort, they were comforted themselves in all their tribulations that they might be able to comfort them that were in any trouble, by the comfort wherewith they themselves were comforted of God; for which purpose he hath quoted abundance of texts of Scriptures, which would be too tedious to cite.

L. M. Reply. Here you that have any true saving light in you, you may judge whether this man hath proved me a false Witness or not: he tells me that the Prophets and Apostles of old many hundred years ago before I was born, that they were anointed and sealed of God for the work of the Ministry; that is confessed and owned by me, that the Prophets and Apostles of old they had a Commission from God to ordain other men for the work of the Ministry, but what doth this prove that God hath not given a Commission to *John Reeve* and *Lodowick Muggleton*, because the Prophets and Apostles were anointed and sealed, and had a Commission of God, neither will their Commission authorize any *Quakers* nor no other man for the work of the Ministry; but when the Prophets and Apostles were living, they had power to authorize any man which they did discern fit for it, but the reading of their Commission now they are dead, will not impower a man to be a Minister or Messenger of Christ, yet this is the course that you *Quakers* and most men in the world doth take to prove a live mans Commission to be false by a dead mans Commission, but you will finde it to the contrary in the end.

Again,

Again though the Prophets and Apostles were anointed and sealed of God for that great work, will it follow therefore that you *Quakers*, because you read their writings, that you are anointed and sealed of God for the work of the Ministry? surely no, neither will it follow, because they were true Witnesses of Christ, therefore I must needs be false: For this I say, that my Commission is from the same God as theirs was and is as true as theirs was, neither have I my Commission from them, but from God himself as they had, so that it will prove a vain conceit of you *Quakers* and others that are under the sentence of this Commission of the spirit, to tell me that they were, that is, the Prophets and Apostles were anointed and sealed of God; what is that to you what they were? their being true Witnesses of Christ, will never a whit diminish or weaken that power and authority which God hath given me, but confirm and strengthen it the more, in that I know that they had the like power in their time, according to the nature of their Commission, as I have: And now I certainly know that they were true, and what their their power was, in that I know my self to be true, and what my power is now, so that I cannot be deceived as you *Quakers* are with other mens Commissions that are dead, you not knowing the extent of their Commissions, nor when they began, nor when they did end; and your ignorance of those things makes you fight with the dead letter against a living Spirit, just as if a man should fight with the sheath against him that hath a two-edged Sword in his hand, so do you *Quakers* with me.

And as for my fleeing from *Chesterfield* to *Backwel* for fear of a few stripes, or a whipping, when the same was but threatened against me, this is utterly false; for I did not know that any such thing was threatned against me, neither was I ever at *Backwel* in my life to my knowledge; neither did it lye in the power of the Magistrates in that Countrey to do any such thing, in case they had catcht me at that time: I say it was more than their Law would bear them out to do: but however if I had fled for fear of the Devils malice, I did no more then other Prophets and Apostles which were Ambassadors of Christ before me, they did the same: as *Elijah* fled from *Jezabel*, and *Paul* fled for fear of persecution: and Christ gave advice to his disciples, that

when

when they were persecuted in one City, to flee into another, so that would have been no new thing; neither should I have been e're the more a false Witness or Ambassador of Christ if I had fled for fear of a whipping.

And whereas you say that I was threatned for my false Judgement and Doctrine, as you call it, saying it was reviling, cursing, and damning: As for cursing and damning, I do own that I did pass the Sentence of eternal damnation upon some *Quakers* and others, that was but according to the tenor of my Commission from Christ, and I am very well satisfied in so doing: but as for my reviling of any man or woman I never did, it was always contrary to my natural temper before I knew what a Commission was, to revile any man or woman, much less now, that I think the Priest of *Chesterfield* will witness, that when I was catcht and brought before the Mayor thereof, and examined by the Priest, I gave him nor no other man there, no reviling speeches: but as I am a Prophet and a Witness of the Spirit, discerning that the Priest was of the seed of the serpent, and of a persecuting spirit, which would have took away my life, if it had layen in his power, or in the power of the Laws of *England*, he would have done it, though I never had any prejudice, nor no speech with the man in my life before, yet his envy and malice was so great to me; for which I did pass the Sentence of eternal damnation upon him, but no ways reviling, but did give him civil respect as a Priest of the Nation, which I think he will witness, notwithstanding his malice and envy was great to me which did him no wrong, nor no man else in that town, yet he caused me to be sent unto *Derby* Goal, where I did remain until the Assizes; so that the malice of men hath been exercised upon me as much as lieth in their power to do, and it is onely upon this account, they cannot endure that God should give power to a man like themselves, to bless and curse to eternity.

Neither do I curse any until he judge me first, much less revile any: you may as well say that a Judge when he passeth Sentence upon a malefactor to be hanged for the breach of such a law, that is capable of death, you may as well say that this Judge doth revile, curse, and condemn the man that hath broke the law, when as the Judge can do no otherwise, but according to the

the tenor of his Commission which he is authorized by Commission from the King: so that every Judge is made a savour of life and death; for the one he condemns to die according to the law, and the other he doth acquit and set free, and is this any less then a temporal blessing and cursing, and no reviling at all? Even so it is with me, I being one of Gods chosen Witnesses and Ambassadors by vertue of his Commison given unto *John Reeve* and my self, I am made Judge of men and womens spiritual and eternal estate, what shall become of them after death, yet this I would have the reader to understand, that though a Judge of the Land be Judge of many Countries and Shires, yet his power is seen most in those that he doth acquit or condemn; so is it with me, my power is most seen in those that receive and believe me, and so are blessed to eternity, and in those that despise and persecute me, in that they are cursed and damned to eternity: for I never bless none but those that truly believe it, neither do I curse any but those that despise or persecute me upon that account: but all that doth neither receive it nor despise it, I let them alone and meddle not with them, but leave them to stand or fall as the two seeds within them shall uphold them, or let them fall. And as for your saying that I have reviled, cursed, and damned the beloved people of God, meaning you *Quakers*: So that I say I never did curse any of them till such time as they did Judge or despise my Commission first; for I never do judge first, so that I am certain that most part of the *Quakers* are the seed of the serpent, and not the beloved of God: so that those *Quakers* which I have cursed shall not escape, they being the seed of the serpent; and have despised to be taught any other way but by the light within them. But I have opened that more clear in those Letters to *Samuel Hooton* and *W. S.* and to *Richard Farnsworth* himself, therefore I shall say no more in that point.

I shall pass by those ten particulars repeated by *R. F.* to prove me not a chosen Witness of the Spirit, and shall come to that which is of more concernment for the reader to know, that is, that God hath chosen me now in these last days to be an Ambassador and Witness of the Spirit, and so chief Judge in the world concerning the spiritual and eternal estate of men and women after death, and that I do go by as certain a rule, as the

Judges

Judges of the Land do when they give Judgement according to Law, as may be seen aforesaid in the Letters to the *Quakers*.

Here *R. F.* would seem to prove me a liar: First, because saith he, thou art both judge, accuser, and witness thy self, and saith that I do condemn and give judgement at my will and pleasure contrary to truth. And he further saith, that I do not go in so doing by so certain a rule as the Judges of the Land do. Secondly, He saith, that I go not by so certain a rule when I pass the Sentence of death and damnation upon the souls and bodies of men, as the Judges of the Land doth; for which purpose he doth quote Judge *Cook* upon the confirmation of the Charters of the Liberties of *England*, who sayeth this cause is worthy to be written in Letters of gold, now what that clause is, would be too tedious to write: but the sum of all is, that the Judges of the Land have certain outward known Laws, as a rule of direction to guide and lead them to judgement when they give it according to Law: but, saith he, thou *Lodowick*, hast no certain outward known Laws either of God or the land, as rule of direction, and so forth. Likewise he quoted many places of Scriptures, and some out of the civil Law, some out of *Edw.* third, and *Cooks Inst.* and with the Proverbs of *Solomon:* he hath paid me with *Solomons* words, and so bids me take notice of that which I do take great notice: for I see by that, that the Proverbs of *Solomon* is as good Scripture to the *Quakers* as any, and how well the *Quakers* knows the Scriptures, I am never a whit deceived in them people, for they seem to have the greatest light, but are the darkest people of all in the knowledge of the Scriptures, and in the interpretation of Scriptures; according to the common sense the Priests of the Nation doth go far beyond them, for the *Quakers* are so choaked up with hearkening to the light of Christ within them, that they despise the body or person of Christ without them, but I have discovered their Ant christ spirit more large in other Letters unto them, so that I shall say the less here.

L. M. Reply. The great thing to be known is, how I will do to prove my selfe to be the chief Judge in spiritual matters, and that I do go by as certain a rule as the Judges of the Land do, when as they give Judgement according to Law, seeing he hath brought so many places of Scripture, and the Proverbs of *Solo-*

son, and Acts of *Edw.* 3. and Judge *Cooks* Judgement of the Law, all to prove me a false Judge, and that I do not go in my sentence by any known Law, either of God nor the Land, so that if this be answered, most part of his Pamphlet will be answered, For it doth consist most part of it upon this thing; therefore I shall give answer to it, that others may be the better informed in themselves, though I am satisfied in it as to my self, yet this I do ingeniously confess, that I never did pretend the knowledge of the Civil Laws of the Land, neither do I. Now all the knowledge that I profess to know of them, is to yeild obedience unto them, in doing of them, or else to suffer the penalty or punishment of them, this is the greatest knowledge I have of them; for if my innocency nor mony will not deliver me, I must and will suffer under it; but since God hath chosen *John Reeve* and my self to be his last Witnesses of the Spirit, I know the better true power of a Judge; For as *Moses* and *Aaron* were the two first chosen Witnesses of God, so likewise *John Reeve* and my self are the two last that God will ever chuse by voice of words to the hearing of the ear: and as *Aaron* was given to be *Moses* mouth, so *Lodowick Muggleton* was given to be *John Reeve* mouth. these things cannot be known but by faith, neither can any man tell that God chose *Moses* and *Aaron* but by faith. But if it be objected, that *Moses* did miracles: To that I answer, that there is as much need of faith to believe that as the other, for what cannot be seen must be believed: So believing that God spake to *John Reeve*, and that God gave unto *John Reeve* a Commission by voice from Heaven by verbal words to the hearing of the ear three mornings together, and that I was given to be his mouth, and by his voice did I receive my Commission, whereby I am impowered to be a Messenger and Ambassador for the great God the Man Christ Jesus, which is both God and Man, who hath chosen me to be at this day chief Judge, and hath given me a Commission so to be, as *Paul* said in his time, meaning himself, and the rest of his Apostles: *We*, saith he, *are Ambassadors in Christs stead beseeching you to be reconciled*, and the like: So say I, that I am an Ambassador in Christs stead, to bless them that are reconcil'd unto the true faith in Christ, and to curse and damn those that despiseth and speaketh evil of them whom God

hath

hath ſent; So that God hath made me chief Judge now to give ſentence upon men and womens ſpiritual and eternal eſtate, ſo that I ſhall unfold as ſhort as I can, how I may be ſaid to be the chief Judge, and that I do go by as certain a rule as the Judges of the Land do when they give Judgement according to Law. Theſe two things I ſhall unfold a little more clear then in thoſe Letters aforeſaid.

Firſt, that I am chief Judge in ſpiritual matters, I prove thus: Becauſe I do believe and certainly know by the revelation of Faith, that God did ſpeak to *John Reeve* three mornings together diſtinct words and ſentences to the hearing of the ear, in the year 1651. *February* the third, fourth, and fift, and gave him a Commiſsion as he did *Moſes*. And *Aaron* was given to be *Moſes* his mouth, ſo was *Lodowick Muggelton* given to be *John Reeve* mouth, ſo that *John Reeve* being the chief while he was living, but ſince the burthen or Commiſsion of the Lord hath been laid upon me, and as *Eliſha* had a double portion of *Eliahs* Spirit, ſo have I had a double portion of Revelation of the Spirit in opening the Scriptures ſince *John Reeve* departed this life. Alſo God ſaid, that he had choſen *John Reeve* his laſt Meſſenger, and that he had given him *Lodowick Muggelton* to be his mouth, and the next words following, that he had put the two edged-ſword of his Spirit into his mouth, to pronounce Bleſsing and Curſing to eternity, with many other words which are in publike, therefore I ſhall ſay no more of them here, ſo that *John Reeve* being dead, I muſt needs be chief Judge in theſe dayes, neither will God Commiſsionate any more after me to the worlds end, becauſe he did ſay that he had choſen us his laſt. Now I being his laſt choſen Meſſenger, I muſt needs be chief Judge of ſpiritual matters concerning men and womens eternal eſtate, and what will become of them after death, if theſe things cannot be believed by you *Quakers* and others, I cannot help that, neither doth this power which God hath given me any ways diſhonor or diſthrone Chriſt of his Office of being the Judge of the Quick and the Dead: for God doth do much like unto an Earthly King, for though a King be the chief Judge of thoſe Kingdoms which he is King of, yet he doth Commiſsionate ſome particular man to be chief Judge, to be in his ſtead: though the King doth Com-

missionate many more Judges, yet there is but one particular in every Kingdom which is called *Lord Chief Justice of England, Scotland*, or *Ireland*, these being three distinct Kingdoms, they have three distinct particular persons, which are called *Chief Judges*, and they are so by Commission from the King, besides all other Judges; yet you see that the King though he be Chief Judge of all his Kingdoms, yet he seldom or never acts in Judgement himself, but doth leave it to those which he hath Commissionated for that purpose.

So is it with the God of Heaven, though Christ which is God and Man, be King of heaven and chief Judge both in Heaven and in Earth in spiritual and eternal matters, yet he by Commission doth chose some particular person to be chief judge in spiritual things, as *Moses* was chosen chief Judge, and *Samuel*, and *Elijah*, and *Elisha*, and divers other Prophets which did govern *Israel*, that were chief Judges in the worship of God at that time, as there must also be one particular man that must be High-priest, so likewise *Peter* was the chief Apostle, and so chief Judge, so that some particular man must be chief in all places of trust, whether it be under a earthly King, or under the King of Heaven, yet no dishonor nor dis-throning either of them both, so the God and King of heaven having chosen *John Reeve* and my self, he hath Commissionated me to be his Messenger, Minister, or Ambassador in his stead, to set life and death before men, even as *Moses* did to the people of *Israel*; and as men and women do receive it, they shall have life eternal abiding in them, and some can witness it at this day, and as men and women doth despise the Doctrine of Truth declared by us the Witnesses of the Spirit, they have the sentence and seal of eternal death abiding in them, and many can witness that in themselves, but that they will not; yet some few to my knowledge hath been forc'd to do it thorough the terror of soul: but however it is not the fewness of them that do receive it, nor the multitude of them that despise it, doth make me question e're the more the truth of my Commission, and though Christ be the King of heaven, and the Judge of the quick and the dead at the last day, and so he is the chief Judge, in that he can raise men and women again, and give the possession both of eternal happiness and eternal misery, according

to

to that ſentence which the Prophets and Apoſtles, and we the Witneſſes of the Spirit did paſs upon them in this life, ſo that we ſee that God hath made chief Jugdes in ſpiritual matters, we do no ways diſ-throne Chriſt of his Office, no more then the chief Judge of *England* doth diſ-throne the King, in that his Commiſſion from the King will bear him out, he judging according to the tenor of his Commiſſion; ſo is it with me, God having made me chief judge of mens ſpiritual and eternal eſtate, what will become of them after death, and I going and judging according to the tennor of my Commiſſion, I do no ways diſhonor my King, but honor him, in that I am faithful to that truſt which God hath intruſted me with, and I am very well ſatisfied in the performance of it, yet this I would have the reader to know, though I do own my ſelf the chief judge in ſpiritual matters, yet this I ſay that every true believer of this Commiſſion is a judge as well as I my ſelf, and may upon occaſions when they meet with deſpiſing ſpirits, curſe them to eternity, if their faith be ſtrong enough to bear them up; ſo that they do not doubt. For if any ſhall paſs the ſentence upon another, and doubt, the influence of that ſentence will return back again to themſelves: this I have ſeen in ſome believers of this Commiſſion of the Spirit, ſome again of the believers have been ſo ſtrong in their faith, that the ſentence which they have paſſed upon deſpiſing ſpirits, it hath had as great effect upon them it was paſſed upon, as mine hath, and rather greater, ſo that every believer of this Commiſſion whoſe faith is ſtrong is a judge as well as I, though not chief judge: but if peoples faith be weak and not ſtrong enough to bear them out in it, I do not tie them to any ſuch thing, but I could wiſh they were all ſo ſtrong that the devils might be met with every where, where the knowledge of this Commiſſion of the Spirit is known and believed. And as the King of earth hath many Judges in his Kingdom, yet but one chief Judge, in like manner is it with God the King of Heaven, he hath many Judges of deſpiſing ſpirits in ſpiritual and eternal things, yet but one chief judge: and as the Apoſtles were chief Judges in their time, yet the believers of them were ſaints and ſo judges, therefore it is ſaid, *that the ſaints ſhould judge the earth*; *nay*, ſaith *Paul*, *know you not that we ſhall judge Angels?* What is that? That is,

you

you that are believers of our Gospel, you shall be made by the power of faith to judge wise and prudent Angel-like men, in the wisdom of reason which came from the fallen angels seed and nature, indued with piercing, rational God-like wisdom, therefore called Angels; these are those Angels which the Saints in *Pauls* time should judge: so is it now with me, I being chief judge in these last days, I have judged many wise Luciferian Angel-like spirits within this twelve years, and so hath some of the believers in this time judged many of these Angels, they may be called Angels, because they are of the serpent Angels seed, and hath the highest wisdom of Reason in them which their fallen estate will afford, but the weak and simple seed of faith must be their judges, so that it may be clear to the reader that understands, that all true believers of this Commission of the Spirit are judges of men and womens spiritual and eternal estate, what shal become of them after death, yet none to be chief judge but my self.

2. The second thing is to shew that I do go by as certain a rule as the Judges of the Land do, when as they give judgement according to Law: To this I say that the Judges of the Land they have a Commission first from the King to be Judges.

2. They have the Book of the Law to be their guides.

3. They must be men supposed to know the Law.

4. According to the known Law the Judge giveth sentence and judgement either to acquit or condemn by the Law.

So is it with me: First, God hath given me a Commission to be chief judge.

2. He hath given me the Book of the Law.

3. He hath given me to know the Law.

4. According to the known law I do give sentence and judgement of blessing or cursing to eternity.

1. That I have a Commission from God to be chief judge, that I have proved before, if it cannot be believed I cannot help that.

2. That God hath given the Book of the Law which is the Scriptures into my hand, is as certainly true also; for the Scriptures are given into my hands, as the Priests office was given unto the hands of *Aaron*, yet every man that read the Scriptures doth think to finde eternal life in them, as Christ said to the Jews, and as you *Quakers* and others doth now a days.

But

but thinking will not ſerve turn, for all moſt all the world hath no other aſſurance of eternal life but thinking: but it is knowledge and faith in the true God that gives certain aſſurance of eternal life, which I know no *Quaker* hath, or can have in that eſtate and principle which they hold; for they deny that fleſh and bone of Chriſt which ſuffered death to be now living above the Stars in that Heaven; but I have opened that more large in thoſe Letters to the *Quakers*.

3. God hath given me to know the Law, that is, to know the Book of the Scriptures; and that he hath given me more knowledge in the Scriptures than all the men in the world at this day: this I know to be truth, and ſome others can witneſs it, neither can any man interpret the Scriptures truly but my ſelf and thoſe that have it from me, becauſe no man doth know the true foundations which the Book of the Scriptures doth ſtand upon, namely, the true God, and the right Devil.

4. And according to the known Law of the Scriptures, I do give Sentence and judgement of bleſſing and curſing to eternity.

Thus far I do proceed like unto the Judges of the Land, but now as for Juries, and witneſſes, and accuſers, the Judges of the Civil Law and I ſhall differ ſomething, but not much, becauſe Juries and Judges are ſo bound together by the Civil Laws of the Land, that one in many caſes can do nothing without the other, ſo that many times there is a great deal of hurt done as well as good, becauſe the power lyeth in them both, for many times when Judges would do right according to Law, yet the Jury doth prevent him, and ſo tyeth his hands: likewiſe ſometimes the Jury is willing to ſhew mercy, and do right, and the Judge will not, having ſome prejudice againſt that party, and doth over-power the Jury with his authority and knowledge in the Law, ſo that Judgement is turned backward ſometimes becauſe the Law lyeth between two, the Judge and the Jury; which if it did lye always in one, then there would be always either true Juſtice done, or injuſtice alwayes done: theſe things ſome can experience which have been accuſtomed to the Law.

2. The Judges of the Civil Law, can do nothing except there be Witneſſes or Accuſers face to face, the cauſe of that is, becauſe the Laws of the Land are grounded upon Reaſon,

and

and the Judges of the Land are the interpreters of the Law of reason, so that Reasons kingdom being in this visible world, it must proceed in the way of reason, by the Law of reason, which is the Law of the Land, for the Law of the Land can lay hold of nothing but what is a visible breach of the Law, therefore the Judge must have a visible Witness or Accuser face to face, else he can give no Judgement upon the matter, yet there is some cases in Law that men are sued at the Law, and condemned by the Law at a distance, the party sued, not being face to face, nor knowes of it until that he be condemned; this some can experience, yet this I say the Judes of the Land doth go the best way in having Iuries and Witnesses that reason could find out, and for my part I do approve of their way very well, but whom God doth make judges, they must go a neerer way to work; for you may read that those judges which God did ordain in spiritual matters, they did not call for Juries and Witnesses as the Judges of the Land do: what Jury did *Moses* call for to plague the people of *Israel* for their Idolatry? And what Jury did *Elijah* call for when he called for fire from Heaven to destroy those two Captains and their fifties? What Jury did *Elisha* call for when he cursed those forty two children, and caused them to be slain by two She-bears? What Jury did *Peter* call for when he strake *Ananias* and *Saphirah* his wife dead with a word speaking? with many more things which the Prophets and Apostles which were Judges of spiritual matters have done without any Juries or witnesses, and yet they have gone by as certain a rule as the Judges of the Land do when they give judgement according to Law: so that I do know how to proceed in Iudgement according to the tenor of my Commission, as the Prophets and Apostles did in theirs, and as the Iudges of the Land do in their Commission of the Laws of the Land.

But to give a little further satisfaction to the Reader, I shall shew why I do condemn men and women at a distance, and yet something agreeable to the way of the Law of the Land: First, those that are condemned by me at a distance, there is some of this Faith that hath heard them speak wicked speeches against me, and the doctrine declared by this Commission of the Spirit, and have given me intelligence of it, and so upon their witnes-

sing

ing the same I have sent the sentence unto them, so that if the witnesse that informed me did not witness truth, then that sentence which I have passed upon them shall be of no value, which is better judgement in some kinde then the Judges of the Land doth give, for if Witnesses be false and swear falsly, the Judges of the Land do many times condemn the innocent meerly thorow false Witnes, therefore in that regard my judgement and sentence is more certain then the Judges of the Civil Law is, in regard I never condemn the innocent thorow false witnes, for I seldom or never do send the sentence to any, though their wicked speeches be witnessed unto me by one that is not in this faith, though they may speak truth in that thing as well as others that are of the same faith with me.

2. I never do pass sentence on any at a distance, except I have some Writing from their own hands, as I have had from you *Quakers*, and your Hand-writing is as good a Jury and witness to me, as the Judges of the Land can have, for what jury or witness can be required more then a mans own hand Writing? Others again have blasphemed against the holy Spirit that send me in my hearing, so that there doth need no jury, nor witnesses, nor accusers, but their own words, for by them shall they be condemned or justified: for you see that men are put to death for speaking treason against the King, as well as for acting Treason, so is it with God, for words of blasphemy against that Holy Ghost, is a sin that God will never forgive, neither in this world nor in the world to come, yet we read in Scripture that all manner of other sins shall be forgiven unto men, but not that sin, and this I say there is more *Quakers* guilty of that sin then any other Sect whatsoever, and for that very sin have I passed that sentence of eternal death upon so many of them: For God hath given me a discerning to know when a man doth commit that sin, I being one of the Witnesses of the Spirit, and so judge of them that I know doth commit it, I do give judgement and sentence of eternal damnation upon them, so that I am neither accuser nor witness in those that are condemned at a distance, but their own writings or their own words shall be a witness and an accuser against them: for I do accuse no man of sin, but give judgement upon them for their sin: and if you call the sentence

that

that I pass upon them to be an accusation and a witness against them, then indeed in that sense I am both judge, accuser, and witness my self, but these things afore-mentioned being considered, will prove that I do go by as certain a rule when I pass sentence of eternal damnation upon the bodies and souls of men, and women, as the Judges of the Land do, when they give judgement according to Law; and as the Charters and Liberties of *England* are worthy to be written in letters of gold as Judge *Cock* doth say, because of the excellency and justness of them, I say so too, for I always loved legal justice among men: so I say likewise that those Letters which I have sent to you *Quakers* are worthy to be written in Letters of gold, also that they might indure in the memory of men and women to the worlds end, for I am certain they will indure in your memory to eternity.

Yet in all this I do neither own my self a King, nor God, nor Christ, nor the Holy Ghost, nor any of those titles do I take upon me, but this I do own my self to be one of the two last Prophets and Witnesses of the Spirit, or Messenger, Minister, or Ambassador of Christ, this I do own my self to be, and by the authority of the Commission I received from Christ I am made chief Judge in spiritual matters in all those that doth either receive my Doctrin, or despise it: But as for others that doth neither receive it, nor despise it, nor hear of it, I Judge them not, but leave them as God shall find them at the last day.

And whereas *R. F.* doth say, that God hath reserved a pardoning power in the Eternal God-head and a punishing power to correct and punish me, and such as I am: also he saith, wouldst thou make the Eternal Power and God-head inferior to the Kings of the Earth? Doth not, saith he, the Kings of the Earth reserve a pardoning and punishing power in themselves, besides what they give to their Judges by their Commission? So in his conclusion of that matter, he doth affirm that there is a punishing power reserved in the Eternal God-head, and doth therewith remain to punish the rebellious, and obstinate, and presumptuous, such, saith he, as I am, or as may be read *Heb.* 10. 26. with many more places of Scriptures which would be tedious to cite.

L. M. Reply. That there is reserved a pardoning power and a

punishing

punishing power in the Eternal God-head, that I do own and believe, but the pardoning power in the God-head doth not extend to those that are condemned by those which God hath made Judges, why because those Judges that God doth make in spiritual and Eternal things, they go by a certain rule: those Judges doth either discern men and women to be the absolute seed of the Serpent, or else that they have sinned against the holy Ghost: these two things are infallible rules for Gods Judges to go by, for will any one think that when *Peter* retained any mans sins, that God would forgive that mans sins afterwards? surely not so say I, you *Quakers* and others that are condemned by us the Witnesses of the Spirit, you will not be pardoned of God, because most of you have sinned against the holy Ghost especially you that have writt to me in calling the Doctrin and Declaration of us the Witnesses of the Spirit whom God hath chosen, anointed and sealed, to reveal the whole councel of God, in that he became flesh, which is the greatest mistery, in that we the Witnesses of the Spirit are so far honoured of God as to be the finishers of it as *John*, *Revelations*, the 10, doth speak of: I say you *Quakers* have despised it more then all other men, by calling this Doctrin blasphemy, error, lies, and deceit, with many other wicked speeches which could not have been spoken but by the seed of the Serpent; therefore I am no ways deceived in saying that those people called *Quakers* that the most part of them are of the seed of the Serpent, and not the beloved of God as you say, so that they and others that I have passed the sentence upon will not escape: though their be a pardoning power in the God-head, yet none of those which I have pronounced sentence upon, shall partake of it for those reasons aforesaid: For though there be a power in the God-head to do what he will, yet when he hath given his word he will not go back from it, because he cannot lye: So that it is not your repeating what power the Prophets and Apostles of old had, nor the multitude of Scriptures which you have rehearsed, that will stand you in any stead, nor deliver you from that sentence which I have passed upon you, yet in all this I do not make the Eternal God-head inferiour to the Kings of the earth. I do also acknowledge that the Kings of the earth reserve a pardoning power in themselves, besides what they give to their Judges: But this I

must say to you that it is very seldom known that an earthly King hath any pardoning power in himself for such traitors that all treason against the Kings person, this I suppose all mens experience will witness, so that there is some crimes that earthly Kings have no pardoning power for in themselves; so is it with you *Quakers*, you have committed such a sin even against the Holy Ghost, so that there is no pardon in God himself not for you, no more then there is for *Cain* that slew *Abel*, nor *Judas* that betrayed Christ: if these be saved, then you shall, and remember you were told so by the last true Prophet. But if earthly Kings do pardon any traitor, it is because some other persons in great power doth petition or intercede to the King for him, and so perhaps the King for some ends best known to himself may save this life, but keep him in prison all days of his life, so that this can not properly be called a pardoning power, except he freely forgive him, and raise him up to the same honor which he had before: but you *Quakers* have no such friend to intercede for you to the King of Heaven, now you are condemned by his Messenger, for Christ will not intercede for you, for you have denyed him before men, in that you deny that flesh and bone which he suffered death in, and rose again in the same flesh and bone, and ascended up into heaven, and doth now remain there in that same body, onely it is spiritualized and glorified body, yet a body: this I say, you *Quakers* doth deny, whatsoever you may prattle and talk of a Christ, yet you own no Christ but what is within you, this I know to be true, else I should not be so jealous against those people more then others, but for this very thing that Christ will never intercede for pardon for you *Quakers* that are condemned by me; yet this I shall say if it will please you, that if I be a false prophet and witness as you say I am, then I say that curse which I have passed upon you and many others, I say let it be all upon me, and you shall all go free: but if I be true as I know I am, there is no possibility for you nor others to escape. I can say no more in this thing, but shall leave it to Christ the Judge of the quick and the dead, to give me my reward according as I have been faithful in the Commission which he hath put upon me.

Againe, it is not with earthly kings as it is with the King of

Heaven, for many times earthly kings have their pardoning power and their Condemning power which they have in themselves taken away from them, and so doth stand in need of pardon themselves, and so all those Judges which had their Commissions from the king is worth nothing, because another power hath overcome him, and hath took it by the power of the sword; so that earthly kings doth sometimes stand in need of pardon and mercy themselves: for an earthly power doth stand no longer then till a stronger then he doth overcome him, as may be read concerning the Kings of *Israel*, and others which fought against them, as *Saul* against King *Agag*, and *Jehu* against the house of *Ahab*, and divers others which might be named: and so in *Germany* and many places of Christendom, and here in *England* hath not the pardoning and condemnidg power been rent out of the Kings hands? and so all those Judges which had their Commissions from him, are put out of their places of power, and so their Commission is made void and of none effect? This experience in these our days hath shewed the truth of it, but that Commission which is given of God the King of Heaven, cannot be made void, neither can that man which God hath made Judge of spiritual and eternal matters, I say that mans Commission cannot be taken away by any but by God himself; and seeing that no power can conquer or overcome God the King of Heaven to dis-throne him, because he is from everlasting to everlasting; and look what those Judges that God hath chosen, anointed, and sealed for that purpose, their sentence is for everlasting and to eternity, as God himself is: For as an earthly Kings power doth last no longer than his life, and not always so long, so God being for ever to eternity, so will those his commissionated Judges their Sentence be everlasting and eternal as he is, so that those Judges which God hath commissionated, even we the Witnesses of the Spirit, do go by a more certain rule than the Judges of the land do, when they give Judgement according to Law, neither can that sentence, which I have passed upon you *Quakers* and others be revoked, nor as the Judges of the Lands sentence may through many tricks and quibbles in the Law; but no trick nor quibble in the repeating of Scripture-texts as you have done, shall deliver you, because I know the Law of the Scriptures, as well as the Judges of the Land do the Civil Law,

and

and though they may through furies and falſe witneſſes give wrong ſentence ſometimes, it is not ſo with me, for I do walk by a more infallible rule than they do, when I paſs ſentence upon men and women, for it is not furies nor falſe witneſſes that can turn, or make me give judgement contrary to truth, becauſe I received my power and authority from the God of Truth, and let men rage, revile, perſecute, and do what they can, they will not be delivered from that Judgement that I have paſſed upon them, and if their perſecution ſhould exceed unto death, it will but make the fire of hell to burn the more hotter in their ſouls to eternity.

In the latter part of your Pamphlet you ſpake ſomething concerning the two Witneſſes; for, ſay you, if *John Reeve* and thy ſelf were Joint-Commiſſioners, and had your pretended Commiſſion not ſeverally aſunder, but joint together, hath not, ſay you, the death of *John Reeve* made void thy pretended Commiſſion to all intents, conſtructions and purpoſes whatſoever? Or if *John Reeve* and thy ſelf did pretend to be the two Witneſſes ſpoken of *Rev.* 11. 3 and to have power given to them? Hath not, ſaith he, the death of *John Reeve* made it evident againſt you to be none of them? and ſo he goeth on repeating moſt part of the 11 chapter of the *Revelation*, as if it were to be fulfilled legally as it is ſet down in the Letter.

L. M. Reply. That the death of *John Reeve* doth not make void my Commiſſion, no more then the death of *Aaron* did make void *Moſes* Commiſſion of the Law, neither was the Commiſſion of the Law made void when *Moſes* himſelf was dead, or taken out of this world, but ſtood in full force and vertue after that that many hundred years, and was never made void until *John* the Baptiſt and Chriſt did enter into the Miniſtery of the Goſpel; for *John* the Baptiſt was the laſt Prophet of the Law, and in his death the Commiſſion of the Law of *Moſes* was made void and of none effect to thoſe that did believe in Jeſus Chriſt, which brought in a better Covenant, or a better Commiſſion than that of the Law: ſo likewiſe the worſhip of the Goſpel of Jeſus which was ſet up by his Apoſtles, which was according to the faith which they had in Jeſus Chriſt his being the onely begotten Son of God, and Saviour of them that believed: but this Commiſſion of the Apoſtles did ſtand in full force and vertue

but

but a matter of three hundred yeares, yet the Apostles which were the Commissioners did not live themselves above forty years after their Lord Christ was put to death, must that Commission therefore be made void, because the Commissioners were all dead, surely no. And thus I further do affirm, that never since that three hundred years there hath not a man been commissionated from God, to be a Messenger, Minister, or Ambassador of Christ, to preach the everlasting Gospel of life and salvation, until that God spake to *John Reeve* in the year 1651. for all men that have exercised the Office of a Minister, Messenger, or Ambassador of Christ since that three hundred years to the year 1651. have run before they were sent, for God sent none of them by voice of words, but they have preached only from the letter of the Scriptures, or else from the light within, as the *Quakers* do, but have had no Commission from Christ without them, though much good hath bin done by their preaching, and a great deal of harm: but let that pass, because I have spoken of that more at large in *the Interpretation of Rev. Chap.* 11.

So I say though *John Reeve* be dead, and I were dead also, yet will not this Commission of the Spirit be made void: for this I say, as long as there is faith and believers of this Commission, it will not be void and lose its vertue, which I know will be to the end of the world, though perhaps I my self may be either put to to death, or die naturally within few years, yet the faith in this doctrine which we the Witnesses of the Spirit have declared concerning the true God, his form & nature before he became flesh, and what he is now, and the form and nature of the right Devil before he became flesh, and what he is now, with the place and nature of hell, and of heaven, the person and nature of Angels, and the mortality of the soul: These six points of doctrine, with many more heavenly Secrets which hath been declared by us, I say that there will be faith in some men and women to believe and understand these things which we have written, even to the worlds end, so that my Commission will not be void, reversed, and undone, though I were dead. Also I being the last true Prophet and Witness that ever shall come, which is more than any Apostle or Prophet could say, therefore who ever shall truly believe these things, may be the more comforted and revived that redemption is so near at hand, when as all tears shall be wiped away from

from your eyes; and not onely so, but you shall enter into the joy of our good God and Savior, in whom ye have believed, even the Man Christ Jesus, who is both God and Man clothed with flesh and bone, who poured out his soul unto death; whose blood was no less then the blood of God, and this is that blood, that who ever can believe it, it will sprinkle their souls here, and make them pure and clean, so that nothing shall offend or cause any fear of eternal death, but this natural death shall be but as a door of intrance into those eternal joys, where we shall see our God face to face: and if you *Richard Farnsworth* had but read that book of mine of the Interpretation of *Revel.* chap. 10 you would never have repeated so much of it in your Pamphlet as you have, to prove me a false Witness; for there is every particular verse in that chapter opened and expounded, besides many other places in the *Revelation* opened, more then all the learned men in the world hath or could do, but it is a vain thing to talk of any heavenly secrets to *Quakers*, for they will not bestow a penny in any writings but their own, let them cost ever so much pains the writing, and charge the printing, but if they can get them for nothing perhaps they will view it a little slightly over, but as to buy I hardly know any *Quaker* that doth, surely they are afraid they should lose their believers if they should see my works: now I am very free that any believer of this Commission should see their writings, not fearing they will draw them away. God hath sent a Commision into the world to knock them down into that bottomless pit, where shall be weeping, and gnashing of teeth for evermore: and do you rage, and rail, and slight, and do what you can, you shall not be delivered from that sentence and curse which I have pronounced upon you, neither is the Doctrine of this Commission any deceit, neither is it pride and presumption in me, in what I have said concerning you, but as true judgement as ever was past upon any man by any Prophet or Apostle, or by any true Judge of the Land, without envy or malice, but in true discerning and knowledge of the Spiritual Law of the Scriptures, have I given Judgement upon you and others, whereunto I shall set my hand and seal, and if the Law can do it, seal it with my Blood.

Lodowick Muggleton.